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History of the Congregational Christian Churches in America

THE publication of this beautiful and interesting map of the growth and progress of our Congregational Christian churches in the United States—across the continent and through more than 300 years of American history is greeted with unconcealed enthusiasm by ministers, church school teachers, young people's leaders—and all who love a thing of beauty and inspiration. This map records and traces the history of our Fellowship from a mere handful of devout Pilgrims to more than 6,000 churches with over a million members. It is a graphic record of visions and heroisms facing unknown futures. You can't afford to be without this map!

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THE MISSIONS COUNCIL
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THE MISSIONARY

HERALD

AT HOME AND ABROAD

For January 1947

PRESENTS

An ADVENTURE in *LIBERTY*

A SHORT HISTORY OF THE
CONGREGATIONAL CHRISTIAN CHURCHES

Prepared by GAIUS GLENN ATKINS, *Assisted by* HELEN E. PHILLIPS
Illustrations by J. RIEGEL, JR.

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Editor: ANDREW VANCE MCCRACKEN • *Managing Editor:* WILLIAM K. WILSON

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THIS issue of *The Missionary Herald* presents a short history of the growth and progress of the Congregational Christian churches in the United States—across the continent and through more than 300 years of American history, from the landing of the Pilgrims to this year of grace. For the arrival of the Mayflower with its precious cargo of devout Pilgrims marked the beginning of these churches in the new world. There were 102 persons on the lonely Mayflower. There are now 6,000 churches of our faith and order in the United States with more than one million members.

Within these pages of *The Missionary Herald* are many sketches of significant events and persons concerned with the growth and development both of our churches and our country. In conjunction with this special issue of *The Missionary Herald*, the editors have prepared a map in five colors of our Congregational Christian churches whereon are recorded their progress and development across the land. This map is geography, as anyone who studies it will see, but far more than geography. It is the record of visions and heroisms facing unknown futures and building highways for the Kingdom of God. The highways of it, as the psalmist said, are as much in the heart as upon land and sea.

This map and this issue of *The Missionary Herald* have been designed to supplement and complement each other. Through their use together in church schools, young people's groups, study classes, missionary societies, etc., a noble past will become vividly alive, and the future less uncertain. Additional 48-page copies of this issue of *The Missionary Herald* may be secured from the Missions Council, 287 Fourth Avenue, New York 10, N. Y. Copies of the map at $3.00 per copy are also available at the same address. In this combination, ministers, teachers and leaders possess vividly illustrated materials for classes and study groups, for the strengthening of the life of their churches, both within the parishes and in their world-wide outreach.

In a New World

Congregationalism began without a name and with no sense of its destiny, going out like Abraham, not knowing where it was to go. Its actual beginnings are confused, debated, obscure. In some ways it antedated the Reformation; in other ways it sought more perfectly and more scripturally to complete it. It began in England as meetings of little groups, led by some minister or another who sought a better "way" than the established Anglican Church. They formed and dissolved, and they were always in peril of their lives. Gradually, under some more competent leaders, these groups took a more or less permanent form, organized themselves, and in prophetic ways stated for themselves and the world the principles of the "Congregational Way," though as yet the use of the word "Congregational" is anticipatory and not historic.

1582

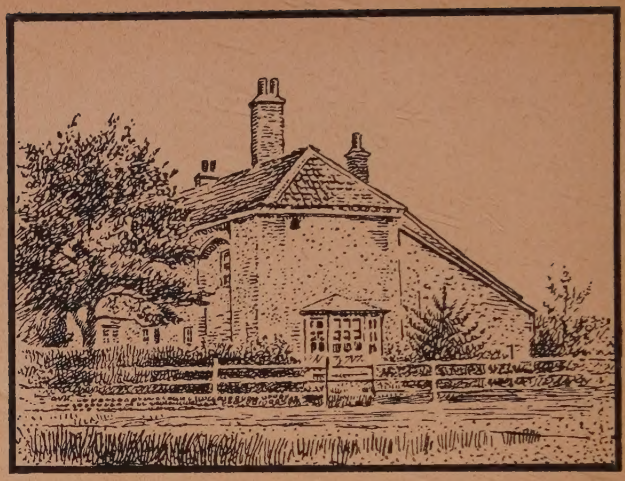
Robert Browne's treatise, "Reformation without Tarrying for Anie"

Authorities do not agree as to the first church. There was a group under Richard Fitze in London, and another under Robert Browne in Norwich. Browne's "gathered church" in Norwich (c.1581) became "the first *regularly constituted* Congregational church on English soil." His famous book—"Reformation without Tarrying for Anie"—was the first publication to formulate the basic principles under which the movements later to become Congregationalism took shape.

They were seed corn, as some of their leaders loved to call themselves, and like the seed in the parable the best grew and the worst vanished. There is, nevertheless, one clear line through all this fascinating history, and that line leads by way of Smythe and Clyfton and John Robinson to the old Manor House at Scrooby, Nottinghamshire, England. The Manor House was incrusted with history before William Brewster. Afterwards it became a Congregational shrine. (The Scrooby group was to begin with a part of a larger group who met at

1593

Three Congregational martyrs put to death; 56 members imprisoned



1606

Early meetings held in Scrooby Manor House

Gainsborough under the leadership of John Smythe.)

There the little group, twenty or thirty at the largest, found peace and fellowship, but no safety. Their meetings were contrary to law and they were subject to imprisonment, exile or even death. They decided, therefore, to seek another country, and a better, where they might worship God as they pleased. Holland was at that time the only enlightened country in Europe which permitted freedom of conscience and worship. Other groups had already gone there.

In 1609 the Scrooby group decided to follow. The authorities who would not let them stay, would not let them go. As they sought to leave they were harried, cheated, many of the women were left behind, and they seemed to have found more tribulation instead of less. They were led, saved and sustained by two men whose names shine through all our history—John Robinson, the wisest of pastors, William Brewster, the wisest of laymen.

1609

Scrooby Church migrated to Leyden where John Robinson was the pastor

They found the "Ancient Church" in Amsterdam seamed by dissentions and shadowed by scandal. John Robinson asked of the Leyden officials permission to move the thirty miles to Leyden, and there settle. It was graciously granted; they made the next stage of their pilgrimage and there for twelve years they lived in peace, making their livelihoods honestly in a variety of occupations which fitted them admirably to become colonists in a new world. But Leyden was not their desired haven. They were Englishmen who loved the country which

persecuted them. Their children, they thought, would presently cease to be English. They would seek a further beginning in the New World, and after many explorations and much debating, they found a group of English merchants who would fit them out. Finally in 1620 their historic sailing from Plymouth, England, in the Mayflower (loveliest of names) with its cargo of undreamt of future and 102 brave and adventurous persons, began.

They were at sea over two months, storm-tossed, imperiled, uncomfortable beyond description. One tradition is that their captain deliberately kept them away from Virginia, where they had intended to land, but what they seem actually to have desired was a landing near the Hudson. The New World welcomed them with shoals and breakers and Cape Cod's Pollock-rip. It was perilous navigation in the uncharted waters. They had the sea behind them and an empty region before them out of which to choose, and which they had not purposefully sought.

1620

Mayflower and Pilgrims arrived in New World

It is a shame to condense their great little epic. They deemed the first land they saw to be Cape Cod, "goodly land wooded to the brink of the sea." Because of the immediate necessity to formulate some plans for self-government, they drew up the "Association and Agreement," famous in history as the Mayflower Compact. It was drawn up and signed in the cabin of the ship by forty-one men on the "11th of November, in year of the reign of our Sovereign Lord King James of England . . . Anno Domini 1620."

The Mayflower Compact

. . . Haveing undertaken, for y• glorie of God, and advancemente of y• chriſtian faith and honour of our king & countrie, a voyage to plant y• firſt colonie in y• Northerne parts of Virginia. Doe by thefe prefents folemnly & mutualy in y• prefence of God, and one of another; covenant, & combine our felves togeather into a civill body politick; for our better ordering, & prefervation & furtherance of y• ends aforefaid; and by vertue hearof to enacte, conftitute, and frame fhuch juft & equall lawes, ordinances, Acts, conftitutions, & offices, from time to time, as fhall be thought moſt meete & convenient for y• generall good of y• Colonie: unto which we promiſe all due submiſſion and obedience.

The compact was as simple as it was inevitable. If a partisan cared to press it, it was and is a Congregational covenant drawn by a great social and religious philosophy, articulating a timeless passion, meeting a great occasion, with the directness of freedom and the wisdom of discipline.

What they did and endured on these lonely, lonely

1620
Signing of the Mayflower Compact in cabin

shores needs no retelling here. In theory the new Plymouth Church and the Leyden Church were one church under John Robinson, pastor. Contrary to Robinson's intentions, he never followed the Pilgrim group to the New World. A pastor three thousand miles away is little comfort, and the church suffered. However, the group was fortunate in having a spiritual leader in William Brewster, who for many years was the teacher of the church, a term synonymous to us with lay preacher.

Nevertheless, the Plymouth brethren thought themselves a church, and American Congregationalism has dated them as its first church. But not too far from Plymouth, across Cape Cod Canal, there is another church which claims an earlier dating—the Barnstable Church. Its fascinating story, which it is a pity to condense, barely stated comes to this: Henry Jacob (who has often been called the founder of English Congregationalism), once an exile in Holland, a friend of John Robinson, went back to England in 1616 where he organized a Separatist congregation at Southwark, across the river from London. Jacob for some reason left Southwark for Virginia in 1624 and John Lothrop became minister of the Southwark congregation. For ten years they endured, but as the estate of the Separatist folk became increasingly perilous, Lothrop and most of his congregation migrated, still as a church, at first to Scituate—now twenty miles south of Boston—and after that, not liking Scituate, they moved again Cape Cod way and settled

West Barnstable Church

at Barnstable. The Barnstable folk, therefore, claim that theirs is the oldest of the New England churches, dating back to 1616.

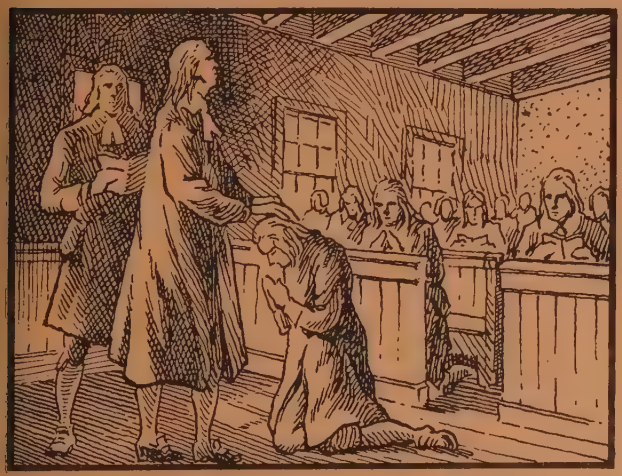
The Plymouth colony grew slowly, gradually expanding to form small new settlements. In general, against the intolerance of the age, the Pilgrims left a record, a little to mourn over, but more to be proud of. They dealt more fairly with the Indian than any other colony save William Penn's or Roger Williams'.

The true development of American Congregationalism is from Scrooby to Leyden and from Leyden to Fort Hill in New Plymouth, where for one bleak winter the living did not dare to mark the graves of their dead lest the Indians lurking in winter woods should know how few they were.

In 1629 the Massachusetts Bay Colony was chartered, its first group coming from England to this country under the leadership of John Winthrop, Governor. Their settlements eventually became what is now the Boston metropolitan area. Endicott and his company, having outsailed Winthrop's fleet, settled at Salem, or better, so named their settlement because there they would find peace. When Endicott fell ill a Dr. Samuel Fuller, deacon at Plymouth and the only physician on the lonely coast, went to Salem and, as Endicott wrote William Bradford, was of great service to them. He not only defended Plymouth against the evil reports "that hath been spread of you touching their particular," but,

1629

Massachusetts Bay Colony chartered with John Winthrop as governor



1629

Salem Church, the second church in the New World

according to a tradition Congregational historians cherish, converted doubting Endicott to Congregationalism.

At any rate, on the sixth of August, 1629, the Salem Company united to form a church by covenant: "We Covenant with the Lord and one with another; and doe bynd our selves in the presence of God, to walke together in all his waies, according as he is pleased to reveale himself unto us in his blessed word of truth." They then became the second church in New England.

1630

At the end of this year some 1000 English citizens arrived in America

The Salem Church, seeking peace, sent the first "letter missive" to the Plymouth church that they might have their approbation and even guidance. The Plymouth delegates, headed by Bradford, went by sea and were hindered by cross winds, "but they came into the Assembly afterwards and gave them the 'right hand of fellowship.'" Winthrop and his company, therefore, found Salem Church a going concern and followed the pattern in founding new churches. According to the historian Williston Walker, this was the real inception of American Congregationalism.

The New England Way

1630

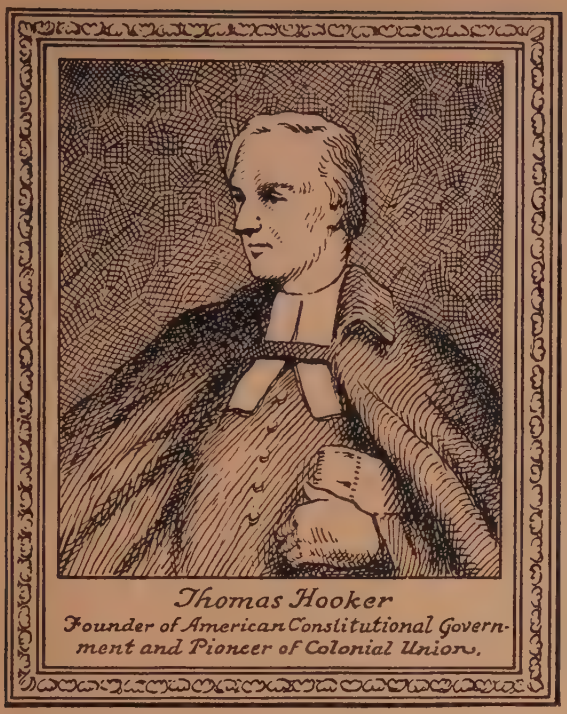
Five Congregational churches in America

The Massachusetts Bay settlements prospered from the first. There was no starvation; they grew marvelously (20,000 in ten years), and the immigrants from England were (from 1630 to 1648) increasingly favorable to the Presbyterian, rather than the Congregational, Way. In this they reflected English Puritanism, which had by this time become a militant power. The result was much argument, and not a little high-feeling between those who wanted the pattern of the Plymouth Way and the pattern of John Calvin. Actually, the pattern which was shaping itself came to be known as the "New England Way." New England was becoming conscious of itself and wanted its own life, not only religiously but, even in a prophetic way, politically.

1633

The first parish in N. H. was established at Dover

The New England Way had two champions—Thomas Hooker, founder of American constitutional government



Thomas Hooker
Founder of American Constitutional Government and Pioneer of Colonial Union.

1633
Thos. Hooker and John Cotton came to Boston

and a pioneer of colonial union, and John Cotton. The two had been friendly rivals in England. They came to America in the same ship. Both were considered by the First Church of Boston where John Cotton was called. Thomas Hooker took the church at Newtowne (Cambridge, Massachusetts).

When the contentions of the newcomers who wanted John Calvin's Presbyterian Way demanded attention, Cotton and Hooker not only spoke on these matters, but both took up their pens in defense of the freedom of the New England churches. The manuscript of Hooker's great work on church doctrine was lost at sea, but others of his writings were circulated. The *Summe of Doctrine* was published from his notes after his death in 1648.

The Cambridge Synod (1648) sought to reconcile the two ways (Congregational and Presbyterian). The result was a "Platform" of great historical significance. Had it held creatively and widely for the next one hundred years, American Congregationalism and Presbyterianism

Cambridge Synod wrote the Cambridge Platform

would have continued one Fellowship, might have become one denomination. Actually forces beyond the control of Cottons and Hookers were against it. The colonies meant in half-unconscious and inarticulate ways to manage their own affairs. The New England Way, socially, temperamentally, politically, was more spacious and potent than any new England Church Way. The elders faded out of the picture; synod became in time an alien word. The shrewd New England faculty kept what it felt it needed: the independence of each church in the conduct of its own affairs, and their mutual responsibility for the common well-being. This was and continues to be historic American Congregationalism.

1636

Thomas Hooker and followers reached Hartford

Thomas Hooker was at odds with the Boston hierarchy, politically and ecclesiastically. He was on the side of the sturdy "freemen" who wanted to be freemen and had no love for a self-perpetuating closed corporation either of magistrates or ministers. He maintained, "In matters which concern the common good, a general council chosen by all, to transact businesses which concern all, I conceive most suitable to rule and most safe for relief of the whole." Hooker and his Newtowne congregation sought, therefore, a terrain more favorable to this noble philosophy than a Boston suburb. In June, 1636, a hundred of them, Hooker at their head, went through the woods to Hartford, taking along one hundred and sixty head of cattle—an idyllic migration.

IMMIGRATION AT ITS PEAK

Immigration from England was at its peak and the settlements along the river grew. The Dorchester and Waterbury congregations followed in a body. Here at last freedom was on the march, the dreams of a thousand years come true.

For a year Massachusetts Bay governed the towns through commissioners, but next year Windsor, Hartford, and Wethersfield set up a General Court of their own. At its opening session Hooker proclaimed that "the foundation of authority is laid in the free consent of the people"; "that the choice of public magistrates belongs unto the people by God's own allowance"; "that they who have power to appoint officers and magistrates have the right to set the bounds and limitations of the power and place unto which they call them." This is one of the famous documents in the history of Congregationalism.

1636

Roger Williams driven from Salem; founded city of Providence

Afterwards the freemen of the three towns wrote a freeman's constitution. It was the first written constitu-

tion known that created a government. This Constitution of Connecticut was a force in the moulding of the Constitution of the United States, for history records that it was used as a model when the Constitutional Convention of 1787 met to frame the national laws of government. Thus Thomas Hooker's sermon, in which were stated the principles which underlie democratic government, left in its wake an influence which can be traced directly to the constitution under which we live today.

Churches were unheated but worshippers carried stoves to the services

THE MEANING OF CONGREGATIONALISM

There is need, and a place here, for something about the origins, development and final meanings of "congregation" and "Congregationalism." It was, as we have already seen, a gradual growth. The early English groups had no name for themselves, save as they sought to be "true Christians." Their enemies had all sorts of names for them, and few of them complimentary. Sometimes they were named after their leaders. The term "Browneist" was very persistent. Even Massachusetts Bay called the Plymouth church Browneist. The way they sought was also called "the Holy Discipline." The word "congregation" was a natural. In time "church" and the Christian congregation became interchangeable. Congregational with a capital "C" occurs first in the writings of Henry Jacob (1563–1624?), and in general the early New England divines speak of the Congregational Way (so John Cotton) rather than Congregationalism. Actually, Congregationalism as a denominational designation developed slowly. In a loose way, it may be dated from the Councils in the middle of the last century. Congregationalists are more prone, even yet, to think of themselves as churches rather than a Church.

"The Way of the Congregational Churches Cleared" by John Cotton

AN EDUCATED CLERGY

The leaders of the New England colonies were university-bred men, mostly from English Cambridge, and they wanted an educated ministry and an educated state. The first institution of higher learning founded in America was Harvard College. The General Court of the Massachusetts Bay Colony voted, in 1636, to give four hundred pounds towards a school or college, and in the following year a board of twelve governors was appointed. Six of these were clergymen, John Cotton and John Davenport among them.

Dumb reading of the scriptures referred to a custom of reading without explanatory comment

1636

Harvard founded; bequest from John Harvard

The fascinating story of the founding of Harvard need not be told in detail. Salem wanted it; Newtowne (now Cambridge) got it; private benefactions and grants from the General Court financed its beginnings. John Harvard, lately come to the colony (1637), gave it his library of four hundred weighty volumes, Latin, Greek and Hebrew, containing writings of Ames and Calvin, then under suspicion or interdict in England. He died in 1638 and besides his books, left the college half his fortune. His was a prophetic vision, and with his beneficence was established the practice of private support for higher education.

1637

Newtowne (Cambridge) Synod was first council

That the leaders in founding Harvard, and later Yale, felt the great need of an educated ministry is evinced by the following fragment from the Harvard charter: ". . . to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust."

The intimate relation between the early New England colleges and the Congregational churches was organic rather than official. The men appointed as the Board of Governors were all members of Congregational churches. They and the faculty were loyal church members who tried to carry into the college the same ideals which they had received from the church. It is because of these factors that it has been said that Harvard was Congregationally founded. It was not founded by the churches, however, but by the commonwealth.

1638

John Davenport founded the New Haven Colony

WORK AMONG THE INDIANS

The way of all American colonists with the Indians, the Quakers excepted, is a sad story. New England did little better and no worse than the rest. But there are bright chapters in this shadowed history.

Before coming to America John Eliot (1604–1690) had served as assistant to Thomas Hooker in his school in England. Soon after his arrival in Massachusetts in 1632 he was appointed pastor of a Roxbury church, a position he held to the end of his long life. The usage of ordaining a minister for general service was inaugurated when the need arose to send missionaries to the Indians. Then the churches were confronted with a very perplexing problem, for certainly the group of Indians whom the missionary would serve was in no sense a church. They solved this difficulty at first by providing that Eliot who was to be the first missionary to the Indians, was also to be minister of the church at Roxbury.

Because of his work with the Indians John Eliot became known as "The apostle to the Indians." After spending several years in mastering the language of the Indians of Massachusetts, Eliot preached a sermon in 1646 to the Indians near Watertown. Later he translated the New Testament and the Old Testament (published respectively in 1661 and 1663) into the language of the Indians. His *Catechism*, published in 1653, was the first book to be printed in the Indian tongue.

About 1643 Thomas Mayhew also began missionary

1643

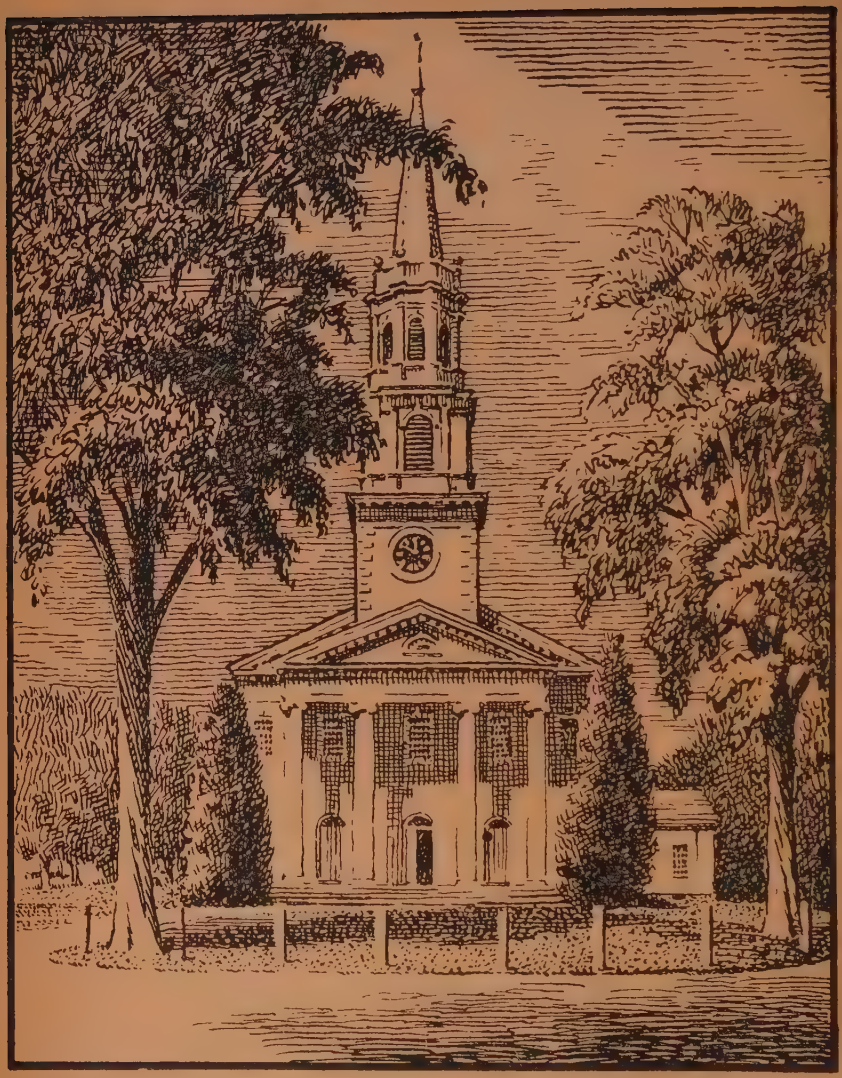
Thomas Mayhew was carrying on missionary work with the Indians

1643

First church in Rhode Island was at Rumford, now East Providence

1646

John Eliot, pastor of Roxbury, preaching to the Indians of Mass.



First Congregational Church, Old Lyme, Conn., is a replica of one of New England's most famous churches. The original "meeting house," Lyme's loveliest landmark, was erected on this site in 1816–17. Fire destroyed it in 1907. Five hundred little dinner bells were made from the destroyed church bell, the sale of which started a fund for the above stately building which was begun within a year

work among the Indians. Martha's Vineyard was the area chosen for his work. This missionary work to the Indians continued for five generations and is one of the most unique and interesting facts in Congregational history.

1673

First church in Maine was organized at York

THE GOSPEL TO THE INDIANS

While there is not much evidence that the church sought to increase its membership by bringing outsiders into its Communion, still there is considerable evidence that the early settlers wished to extend the privilege of the gospel to the Indians. The missionary motive was written into the original documents. After the colonists had been in America a few years, they wrote of their labors on behalf of the Indians in the famous book, *The Day-Breaking, if not the Sun-Rising, of the Gospel with the Indians in New England*, published in 1647; and also in *Some Helps for the Indians Showing That They Improved Their Natural Reason to Know the True God and the True Christian Religion*, published in 1658.

1674

By this time there were approximately 4000 "Praying Indians" in the New England area

By 1674 there were 4,000 "praying Indians," with twenty-four Indian preachers. This was a direct result of the work of Eliot and the Mayhews. Roger Williams, Eliot, the Mayhews, father and son, and in later years Jonathan Edwards and many others were active in bettering relations with the Indians.

YALE COLLEGE IS FOUNDED

During the latter half of the 17th century the population of Connecticut increased until there were about 15,000 people, and they wanted a college of their own. The founding of Yale was a project close to the hearts of the ministers. John Davenport, first pastor at New Haven, agitated unsuccessfully for a college. His successor, the Reverend James Pierpont, was more successful. He enlisted the coöperation of other ministers, and a college was established in 1701. Nine of the ten trustees were Congregational ministers.

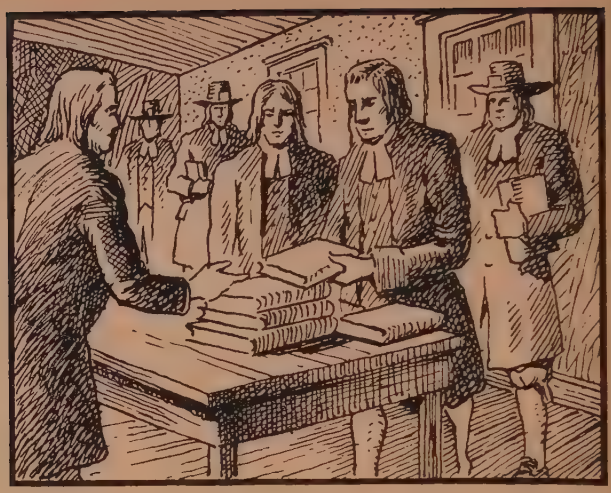
c. 1680

The Ministerial Convention of Massachusetts

According to tradition, ten Connecticut clergymen met in the parsonage of the Reverend Samuel Russel at Branford, each making a gift of books for the founding of a college. In 1707 the school moved from Branford to Saybrook, and in 1716 it was permanently established at New Haven. The first building, completed in 1718, was named after Elihu Yale, a retired East India merchant of New England then residing in London, who had made a generous grant to the college. By 1745 the cor-

1681

Oldest Congregational church in South built at Charleston, S. C.



1701

Yale College founded; to train educated clergy

porate body of Yale College was established, and by 1792 Yale had ceased to be a provincial New England institution and was beginning to draw its students from the South and the West.

The colleges founded by Congregationalists were never church institutions as Oxford and Cambridge, England, were Anglican. The American denominational college was, and is, something else and dates from a later period. The control of Harvard, Yale, Dartmouth, Williams, Bowdoin, Middlebury, and Amherst (these were the first seven New England colleges in chronological order) was from the first in the hands of a self-perpetuating Board of Trustees. They could not be controlled or reached by any ecclesiastical body nor, as the Dartmouth case finally determined, could their charters be modified without their consent or revoked by the state. The significance of this for free thought and sound scholarship cannot be overstated.

And yet these sovereign, self-governing and self-continuing corporations had to have trustees, presidents, and a faculty; and all of them drew upon the Congregational ministry for leadership. That was almost automatic. Their principal concern in the early period was the training of a ministry which was, just as automatically, Congregational. Both in theory and practice they were non-sectarian; but they were rooted in Congregational soil and they perpetuated the order which created them. The result was, well into the 19th century, a

1709

Connecticut General Association of Ministers

predominant affiliation of Congregationalism with higher education in the United States.

The *Year Book of the Congregational Christian Churches* for 1940 catalogued forty-four institutions whose early history was closely related to the Congregational or Christian churches. Some of these are now non-denominational, but all have had some historic relation to our churches. (*See page 44*)

Congregat'lists founded many of early colleges

Democracy and the "Way"

The editor of *The Missionary Herald* recognizes that in the account of Congregationalism so far set out, New England seems to have a monopoly of notice—while the *Herald* itself goes to an almost world-wide constituency. To a certain extent this is unescapable. The early identifications of historic American Congregationalism and the political and social life of New England are a part of the record. One must also recognize how, during this formative period, only the Atlantic coastline was settled and that for many reasons New England then had resource and influence which made it outstanding. Its leaders, theological and political, influenced the general currents of American life out of all proportion to their geographical position. What they thought and said reached far and wide.

New England leaders influenced early currents of general American life

There is no room here to consider them all, nor discriminate amongst them, but the Reverend John Wise, for example (1652–1725), had through his writing and preaching an influence which not only bore upon Congregational polity, but equally influenced the supporters of the Revolutionary War. He had become pastor of the Second Parish Church at Ipswich about 1693, and when an attempt was made to raise money by levying a province tax he led his fellow townsmen in a resistance. This proved to be one of the notable cases of resistance in colonial times.

In 1710 John Wise wrote his first essay, *The Churches Quarrel Espoused*. It constituted a protest against the attempts made by Cotton and Increase Mather to place

Influence of John Wise

1710

"The Churches Quarrel Espoused" by John Wise

the Massachusetts churches under the authority of ecclesiastical councils. Perceiving a reactionary revolution in the movement begun by the Mathers, he answered forcefully and brilliantly in this essay and successfully dealt a death blow to the movement. But Wise's contentions went far beyond the difference of opinion between Massachusetts ministers.

He christened the word "democracy." "It is," he said, "Christ's government in church and state . . . Power is originally in the people . . . By natural right all men are born free." The Declaration of Independence, fifty-nine years later, was to reaffirm what John Wise said first. His works were reprinted in 1772, nearly fifty years after his death, and historians recognize their influence upon the whole Revolutionary movement.

1729–49

Jonathan Edwards, preaching from Northampton, was leader of the "Great Awakening"

This issue of *The Missionary Herald* is among other things a supplement to the very remarkable map of our Congregational Christian churches in the United States and which is now available for distribution by the Missions Council to the churches. It is a remarkable achievement—vivid and informative. Also, this issue is a running commentary upon the pictures which are so fascinatingly a part of the aforesaid map.

But there are so many things in Congregational Christian history which belong to another dimension than any map, being the frontiers and highways of the mind and the spirit, and so many things for which there can be no pictures at all. The religious life and spiritual

1747

The N. H. General Association of ministers

development of Congregationalism really belong to this higher dimension. Congregationalism was a State Church to begin with in Massachusetts, and particularly Connecticut. Its formalisms needed to be corrected; its authority modified, and its spirit kept alive as it faced its vaster future.

1760

Ezra Stiles, estimated 530 Congregational churches in area of Mass., Conn. and N. H.

The religious fervors which launched the Mayflower and Winthrop's fleet grew cold. Jonathan Edwards rekindled that necessary fire in the Great Awakening, and thereafter Revivalism became a part of the religious practices of America. Inherited theologies were modified, either to defend or criticize Revivalism. The result was the long and distinguished succession of New England theologians, beginning with Jonathan Edwards. These formulated what is known as the New England theology, which is almost a library in itself.

The New England churches, especially in Connecticut, were in reasonably intimate touch and theological agreement with the Presbyterian Church in New York and New Jersey. This also, as we shall soon see, strongly influenced Congregational history.

1762

The First Congregational Church at Old Bennington, first in Vermont

During the Revolutionary War all American church life suffered greatly and was influenced by French sceptical thought, against which Timothy Dwight and Lyman Beecher contended valiantly. After the Revolution a new epoch began for America, and the new-born nation which hitherto had occupied only the Atlantic coastline began its westward movements which were to extend to the Pacific coast. The Congregational Christian churches shared this movement, and a new epoch began for them also.

Westward Ho!

1769

Dartmouth College developed from Eleazer Wheelock's School for Indians

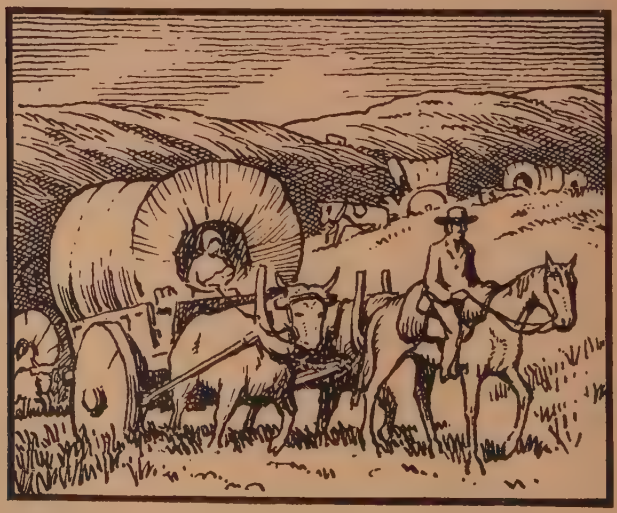
Congregationalism was the first of the Protestant denominations to pioneer in the new, wild domain established as the Northwest Territory in 1787. In 1786 Manasseh Cutler, from 1771 a Congregational pastor in Hamilton, Massachusetts, had become interested in the

settlement of western lands. He became an influential force in drafting the famous Northwest Territory ordinance of 1787. As an agent of the Ohio Company he made contact with Congress relative to arrangements whereby a group of former Revolutionary War soldiers were granted one and one-half million acres of land in the region north of the Ohio River. Before the colony of New Englanders left to settle their new territory, the directors had already chosen Marietta as the name for the new town, naming it after the Queen of France. Several Congregational clergymen were members of the corporation. Thus in the spring of 1788 Marietta, Ohio, became the first permanent settlement in the Northwest Territory.

1784

Ethan Allen, the hero of Ticonderoga, wrote a book on "natural religion"

College founding attended the westward extension of all denominations. That worship and education played an important part in the life of the new settlement is to be seen in two significant facts: 1—that worship was maintained from the beginning and resulted in the founding of the first Congregational church of Ohio, at Mariet-



1788

Congregationalists founded town of Marietta, Ohio

ta, in 1796; and 2—in the founding of Marietta College in 1835, an institution evolving from Muskingum Academy which was started by the early settlers in 1797.

The first Congregat'l. church in Northwest Territory, Marietta, Ohio

Extension and Expansion

American missions, both home and foreign, owe more to Samuel J. Mills than to any other one person in American religious history. He furnishes an almost unmatched illustration of the far-reaching influence of one entirely devoted life. He matriculated at Williams College in 1806. There his influence paralleled John Wesley's at Christ Church, Oxford. He was older than his classmates and of a most fervent spirit. The most devout formed a prayer group which met Saturday afternoons in a maple grove. An August thunderstorm drove them to the shelter of a haystack and there, while the skies played an overture to an epochal enterprise, Mills proposed that they should send the gospel to Asia. That meeting was, in event and purpose, the birth-meeting of American Protestant foreign missions. Thereafter, these five were "Brethren" with one shared purpose: to evangelize the world—"We can if we will."

1795

General Conference of Vermont Ministers organized, Hanover, N. H.

1798

Missionary Society of Hebron, Connecticut; oldest on continent

At Andover Seminary the "Brethren" renewed their associations and mutually confirmed their purpose. They added other like-minded. The group kept the records of their meetings in cipher, which was translated in 1818 and is now an invaluable document. They were ready to go. Who could or would send them?

THE BRETHREN ORGANIZE

Missionary societies existing in 1810 contemplated only the United States, though the Massachusetts Society had amended its constitution to include, in a nebulous way, more distant regions. British societies, notably the Baptist Foreign Missionary Society and the London Missionary Society, had been in action for about twenty years and had received American support. The "Brethren" asked the London Society whether they

1804

"The Missionary Herald" was founded; today oldest magazine of continuous circulation in U. S.

1806

Haystack meeting of five Williams students

would accept two or three young men who were liberally educated and were endowed with a zeal for missionary work. Judson, the co-leader with Mills, seems to have taken the initiative in this. The reply was unfavorable and Mills was against the proposal. America, he thought, could and should support her own missionaries; and America did.

The Andover faculty, and then men of influence in the Massachusetts General Association to whom the young men were advised to submit their hope and plans, responded. When the proposal to form a foreign mission board was taken to this group which met at Bradford on June 27, 1810, it was indeed a challenge to the Association, then seven years old, whose membership was cautious and conservative. After long debate, swayed by Dr. Samuel Worcester of Salem, the Association voted the next day, by power of an amendment assumed as an emergency measure, to authorize formation of an organization under joint auspices of the churches of Massachusetts and Connecticut.

1808

Andover Theological Seminary was founded in Massachusetts

AN HISTORIC NAME INCORPORATED

On September 5, 1810 the American Board of Commissioners for Foreign Missions came into being. Hence an historic name. It had nine members, five representing the Massachusetts Association and four the Connecticut

Association. The Commissioners seem to have appointed a smaller executive committee, called the "Prudential Committee," another historic name. In 1811 this group which had been organized by the state associations received a notable bequest, and asked the Massachusetts General Court for incorporation as a Board.

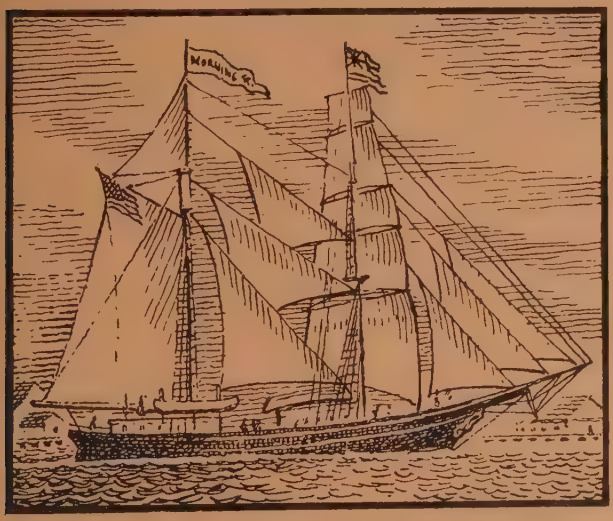
The five young men who had participated in the famous Haystack meeting at Williams College in 1806 were ordained in Salem Tabernacle Church on February 8, 1812. The day was bitterly cold, but the church was crowded and the dramatic solemnity of the service kindled the imagination of the congregation and moved them to deep emotion. Although the board was not yet incorporated, this small group can be counted as its first missionaries.

Bangor Seminary was founded in Maine

There were delays in sailing which tried the eager missionaries to India but which proved to be providential. At last they were sent on two vessels, one of which sailed from Salem on February 19th and the other of which cleared Delaware Cape on February 24th.

After long discussion in the legislature a charter was granted on June 20th, 1812 to the American Board of Commissioners for Foreign Missions as an independent, self-perpetuating corporation. The Charter of the Board has been acknowledged in every state in the Union and in all lands in which the board has operated. Its credit has stood unimpaired around the world.

Marathi Mission, India



1810

American Board organized; in 1812 first missionaries to India

1812
A missionary society in every New England state

Thereafter the board wrote its own strategic and distinguished history, which cannot here be followed save as its relation to the history of our Congregational Christian churches is involved. This was the first foreign missionary society in North America, and as was natural it appealed to a wide constituency, including among its early supporters members of Presbyterian and Dutch Reformed churches. It was not an ecclesiastical body. It was meant to be the agent of the churches for foreign missions. It had, apparently and to begin with, "no intention of becoming anything more than a Congregational body." A year before its incorporation, however, the board suggested to the General Assembly of the Presbyterian Church the formation of a similar body with which they might coöperate. The Assembly replied with a wisdom and grace, stating that the business of foreign missions would properly be best managed under the direction of a single board. (There were several societies within the bounds of the Presbyterian Church which gave particular attention to foreign missions.)

1820
The American Board entered the Near East

THE RISE OF DENOMINATIONALISM

The American Board, therefore, extended its membership into the Presbyterian Church and added eight commissioners from the membership of that church. In succeeding years commissioners were elected from the Associated Reformed and Reformed Dutch churches. Until 1837 the board was recognized by the high Presbyterian courts as a proper agency for the extension of Presbyterian foreign missions, though not the sole agency.

1821
Amherst College

The rise of denominationalism worked against the interdenominational support of the board. Each denomination wanted its foreign converts to become equally denominational in Asia, Africa, and the islands of the seas. As a result the American Protestant denominational divisions were projected into lands where they had no meaning at all. Missionary-statesmen finally saw the futility of this and achieved unity in India and China. The American Board in time was, so to speak, returned to the Congregational churches with thanks, but it has never been denominational and within its spacious title there is still a vision unrealized.

This chronicle of the American Board for Foreign Missions, so proper in *The Missionary Herald*, has covered a period during which much other Congregational history had been made. The Atlantic coast was never big enough to hold America, nor was New England ever big enough to hold its own population. There were first of all migra-

1822
Yale Divinity School established at New Haven

Continued on page 42)

Editorials

THE MONTH OF BEGINNING AGAIN

Life moves in cycles. It is impossible, and unwise, to move on a monotonous level. Certain times lend themselves to an appraisal of the past and a fresh facing toward the future.

January offers this to us as individuals and as churches. Be glad for the achievements of the old year; acknowledge the mistakes, and profit by them; then take courage for the year ahead.

The annual reports of our churches, as they come into the Conference office, will no doubt record many significant advance steps in growth, in breadth of service, in missionary and benevolent giving through the apportionment, War Victims and Reconstruction, Church World Service, and other worthy agencies.

Goals should be increased, rather than cut down, in the year ahead. We are only in the second year of our Postwar Emergency Program. Chaos still rules in much of our world. The redemptive voice of the Church needs to be heard. The compassion of Christ needs to be expressed. As Christians, let us gird ourselves for a year of unparalleled loyalty through the local church and denominational program.

CHURCH WORLD SERVICE

Four trains of fifty boxcars each—that is the load of relief supplies which the American churches sent to Asia and Europe last year through Church World Service. Of course it was not shipped in quite that form, but the 10,600,000 pounds of relief supplies would take up that much space.

Twenty-nine countries received consignments during the year. Some, such as Holland and Belgium, were on the first month's shipping list. Others, including Austria, Hungary, the British zone in Germany, India, and Japan received aid more recently. The S.S. "Howard Stansbury" arrived in Yokahama on November 30. Five shipments have gone from the Church World Service Center at 7110 Compton Avenue, Los Angeles 1, to China.

Clothing is desperately needed in Asia and Europe. Many church groups are putting on "Bundle Parties," social events for which the price of admission is a bundle of good used clothing or bedding.

Though the total of Church World Service supplies which have been sent may seem large, it is small compared to the great need abroad and the ability of American Christians to give.

For information regarding Church World Service call or write Miss Virginia Peterson, 3330 W. Adams Boulevard, Los Angeles 16, 'phone ROchester 9106. Packages may be sent to the above Compton Avenue address.

Is your church coöperating?

DISTINGUISHED VISITORS

A partial list of denominational leaders visiting our Conference and speaking in our churches in December and January are: Dr. Frank C. Laubach; Rev. James Walter, American Board; Dr. Albert Peel, London,

Congregational Union of England and Wales; Rev. Larry Stanton, Mexico; Rev. Oliver Powell, Chicago, Director, National Pilgrim Fellowship. In February, Rev. John B. Hanna, of the Council for Social Action, will be a guest in a number of our churches.

Evangelism, the Hope of the Church

The church that is satisfied with the membership and program it now has is a dying church. To live a church must be eager to share the spirit of Christ that others may experience his love, inspiration and healing. The church must take more seriously the example of its founder, who used every occasion in which he found himself, to present to men and women the challenge of God's universal love and the joys of righteous living.

We have been much too timid and indifferent about confronting men and women with the challenge of commitment to Christ and membership in His church. The best years of every church are those years when it has pressed most vigorously its evangelistic program in all departments of its life. New members mean new life! New members must be assimilated, given responsibilities, and challenged to win others.

Dr. Guy Black has been working in the Los Angeles Area with the Church Federation on a Religious Survey and United Visitation Evangelism Campaign. He reports that only 27.9 per cent of the people of California are affiliated with a local church. This compares with a national percentage of 52.4 per cent. Half of the people of the state have at some time been affiliated with a church but are now inactive. These have a background on which the visitation evangelist can build in reclaiming them for Christ.

Visitation Evangelism, says Dr. Black, is biblical, Christ-centered, and it produces results now as it always has. "Christ sent out seventy followers, two by two, to win men and women for the Kingdom. The method still works. Don't ask for volunteers. Draft your most outstanding churchmen for this service."

Always keep the visit Christ-centered. People will find fault with churches, with ministers and with programs, but they will not deny the validity of Christ's gospel, nor can they successfully evade its challenge to their own personal lives. Once the prospect confesses his faith in Christ and the gospel it is only logical that he should have a definite relationship to Christ's church. He should support it with his prayers, his presence and his gifts.

Those who think the best years of the church are in the past are sadly mistaken. More people were received into Christian churches during the last year than in any previous year in history. But the year ahead is even more promising for the churches of the world than the year that is past. Twenty-six million people have moved since the war. The sooner these folks are contacted for church membership, the better. Half of the people who stay in a new community three months without making a church connection will never make it. There are still 60,000,000 unchurched people in America. The field is ripe unto the harvest. In the face of this situation any church that prides itself on being "just a nice little church" should be ashamed.

Dr. Henry David Gray declares:

"Evangelism may well begin with the couple that is contemplating marriage. Let them understand that Christian marriage is something finer and holier than civil marriage. It is a family partnership with God in the building of the Kingdom. The birth of the first child is a great religious event; a few well chosen words of prayer on this occasion will be long remembered by the parents. Likewise, baptism can be made more significant through proper preparation. Ministers ought to make the most of every Christian experience. Evangelism follows all through life and every step in the child's experience with God is of vital concern to the minister and the church."

Dr. E. C. Farnham of the Los Angeles Church Federation believes that a person cannot be very close to Christ if he is not close to the church. Evangelism deepens spiritual life, especially for those who do the personal work, and it bears fruit all along the line. Even those who do not join a church are reminded of the fact that some people are taking the gospel seriously today and are willing to work for the church.

We deepen the spiritual life of our churches as we win more and more people to the habit of church attendance, daily prayer, and the acceptance of definite religious service responsibilities.

Sixteen representatives of the Southern Conference and a like number from the Northern California Conference met at Bakersfield November 14 and 15 for a joint Council on Evangelism. The Arizona Association was represented by the Rev. Richard Dawson of Tucson and the Rev. Waldo Richards of Phoenix; the Kern Association by the Rev. John Whiteneck of Bakersfield, the Rev. Floyd Bailey of Mojave, the Rev. Robert Cleland of Wasco and the Rev. John Buus of Panama; the Los Angeles Association by the Rev. Kapriel Bedrosian of Armenian Gethsemane, the Rev. Eugene Warner of North Hollywood, Dr. Henry David Gray of South Pasadena, Dr. Victor Rhein of Pomona, the Rev. Jesse F. Perrin and the Rev. Merle Frost of Glendale; the New Mexico–El Paso Association by the Rev. Clarence Parr of Albuquerque; the San Bernardino Association by the Rev. Lawrence J. Weinert of San Bernardino and the Rev. Charles Knight of Ontario; the San Diego Association by Dr. John C. Wiley of Mission Hills, San Diego.

Leaders of the council were: Dr. Guy Black, National Board of Evangelism, Methodist Church; Dr. E. C. Farnham, executive secretary, Los Angeles Church Federation; Dr. Henry David Gray, South Pasadena; and Superintendents Harley H. Gill and Nelson C. Dreier.

JESSE F. PERRIN

NEW CONFERENCE STAFF MEMBER

Dwight S. Cushman joined the Conference staff as associate director of Christian Education in December. He will also serve as associate secretary of the Committee for Christian Democracy.

Mr. Cushman is a native of Hartford, Connecticut. He received the degrees of Bachelor of Science and Master of Arts from Teachers College, Columbia University, with majors in history and adult Education.

He served as director of Leadership Training (Field Scout executive) of Manhattan Council, Boy Scouts of Greater New York, from 1939 to 1941. He served for five years in the Army as an Infantry, Military Police, and Information-Education officer. He attended the Provost Marshal General's Advanced School and the School for Personnel Services.

Since leaving the Army, Mr. Cushman has served as executive secretary of the Phoenix Community Council. He has been a member of the following Congregational churches: First, West Hartford, Connecticut; Broadway Tabernacle, New York City; First, Barstow, California; First, Santa Barbara, California; and First, Phoenix, Arizona.

For the present, giving half time to the Conference, he will work in the field of education with students and older groups. We welcome this finely trained Christian layman to our Conference staff and fellowship.

PASTOR AND MRS. MARTIN NIEMOELLER

Among the many significant personalities appearing in our Conference area in December none was more cordially welcomed than Pastor Martin Niemoeller, of Jesus Christ Church in Berlin, who spoke to capacity audiences in the Los Angeles First Methodist Church on December 12. For organizing Confessional Church opposition to Nazism he was arrested in 1937 and imprisoned for eight years. His message is that of repentance and forgiveness—a message all nations need.

Women's Page

THE PRESIDENT'S MESSAGE

As I write this, we are drawing to the close of another year. Some of the things we had planned and hoped for have not been realized, but it is not wise to spend too much time looking back except as it gives direction to the future.

I am looking forward these days to the midwinter meeting of our Fellowship Presidents to be held this month in Cleveland, Ohio. In a very real and subtle way, a president takes with her to such a meeting all the members of her Fellowship. While she is away from them, seeking to derive inspiration for the year ahead, the members of her Fellowship seem very near and dear.

These are days when any leader, faced with the magnitude of the world's need, has a sense of inadequacy for her task. I think this is especially true as we come to the end of a year.

But a new year, with new responsibilities and opportunities, lies ahead of us. We pray that our minds may be open and our hearts eager for whatever tasks are put before us, remembering that as we give ourselves in the thought and service of others, so shall we find happiness for ourselves.

As church women, with confidence in His leading, let us dedicate ourselves with renewed loyalty to building a world wherein the angels' song of peace on earth and good will to all men may become a reality.

For our Fellowship I covet a year of greater service, and may the New Year bring to you individually and to those you love peace and happiness.

Faithfully yours,
MRS. THOMAS G. WIGHT

FROM THE MISSIONARY FIELD

Letters are coming from some of the missionaries carrying thrilling stories of the heroic work being carried on in the rehabilitation of schools and hospitals. The scarcity of materials and the staggering high prices, especially in China, have added much to the worry and the difficulties of valiant men and women who are giving themselves to this great task.

Their needs are so great and they are begging our help and our prayers.

From Gingling College at Nanking, Miss Stella Graves writes:

"We are operating again in spite of delayed shipments of equipment and books from America. It has been a big job getting together furniture that has been scattered in all directions, matching and piecing together the broken pieces. While there are still many discomforts, nearly every one—faculty and students—seems to be in good spirits.

"Now for suggestions for things we need: You see, we seem to need most everything from books to pianos and other heavy furniture, including bath tubs. . . .

"We need bright colored pictures for a nursery school, for the children to see on the walls of the room. Bright colored remnants of cretonnes and other materials that could be used in a home economics course for making cushions or smaller articles, perhaps to be sold in a bazaar. . . .

"Subscriptions to magazines like 'Home and Garden,' or 'McCall's' which our College Library would not provide. . . .

"Religious daily reading books like E. Stanley Jones' 'Victorious Living' and books of good religious plays. . . .

"I do want to express my warm gratitude for your generous interest in the struggles of these days. The gift of the Fellowship is providing lovely rayon mesh curtains for our living room and a formal reception room and other rooms. I was able to buy a whole bolt of the rayon mesh.

"Please give our thanks and gratitude to all who want to have, and do have, a share in helping us. In the words of a jolly fine song, we can have hope 'if we all pull together, we will all pull through' in our fight to build a new world where our Lord is the Ruler."

Loyally your friend,
(Signed) STELLA MARIE GRAVES

THE NEXT FELLOWSHIP MEETING

It has been suggested to us at various times that in consideration of the membership of the more distant Associations, at least one regular Board of Directors' meeting be held outside the city of Los Angeles.

For many of our women, Board meetings mean very early rising and long hours of travel and many are unfailing in attendance. For some it is very difficult, yet they would like to share in the inspiration and fellowship of the meetings.

On the shore of the Pacific stands a new and beautiful little church, colonial in design, as if the builders had sought to span our country, make us all one, and bring the Atlantic Coast to the Pacific.

In such a setting, it should not be difficult to think back across the years and recall again the debt which we owe to our Pilgrim Fathers. In such a setting, rededication to our task should be a compulsion.

So, for January 28, the Fellowship has accepted the gracious invitation of the ladies of our beautiful Colonial Church at Corona del Mar to meet with them. Our sense of fellowship will be deepened by this experience. It is hoped that a large number will attend.

The program features will include a study of this year's reading on India, and a view of our larger Fellowships in the presentation of a report on the recent meeting of the Council of United Church Women recently assembled at Grand Rapids.

RESOLUTIONS AS WE ENTER THE NEW YEAR

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything

which I should despise or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.

JONATHAN EDWARDS

Congregational House

Have you visited Congregational House at 3125 W. Adams Boulevard, Los Angeles 16, where the Conference has its new rooms? Call ROchester 0236 if the Conference staff can be of service to you or your church.

Department of Christian Education

Junior High Pilgrim Fellowship

The Junior High P.F. began functioning in full this year. There were Junior High camps held at Pilgrim Pines this summer, which were eagerly attended. Several Executive Meetings were held in Los Angeles to plan the year's activities. The officers for the past year have been: Richard Conkings, president (Long Beach), Joanne Hoover, secretary (Riverside), Mary Anderson, treasurer (Hollywood). These young people, along with Mrs. Stuart Brockway, advisor, and Miss Joan Miller (Commission chairman) completed plans for the second Annual Junior High Midwinter Conference. This was held in Glendale First Church, on November 4, 1946. Eighty young people from the Southern California churches attended. The general theme of the Conference was on "Mexico Interests," and emphasized what the Junior High young people could do to help the young people of Mexico. Sixty dollars was collected and sent to our Mexico work.

New officers for the coming year were elected at the business meeting: president, Bill Eaton; vice-president, Peggy McFadden; secretary, Isobel Cox; treasurer, Morton Dinsmore; advisor, Mrs. Stuart Brockway.

A typical Mexican Fiesta completed a highly successful conference.

Junior High groups may become Chartered Pilgrim Fellowship groups in our Conference. As the new year opens we encourage each group to make application and be an official part of our Conference Pilgrim Fellowship.

JOAN MILLER, *Chairman*
Junior High Commission of
Pilgrim Fellowship

CHARTERED P.F. GROUPS
1947

Each January the charter for the local Pilgrim Fellowship is renewed. The Conference P.F. program and organization depend upon the local church organizations. In some churches there may be as many as three P.F. groups—Junior High, Senior High, and College-out-of-School groups.

Our constitution for Southern California and the Southwest defines an official, active group as:

". . . those groups and their members who participate actively in the program of this organization. A group in a local church shall be considered an active member when it has fulfilled the following:

"1. Accepted in substance the Statement of Purpose of the National Council of Pilgrim Fellowship.

"2. Sent delegates to summer Conferences and/or the Midwinter Conference of Pilgrim Fellowship.

"3. Made an annual pledge to the work of the Conference Fellowship."

Write to the officers, or to Rev. Peter J. Jansen, 3125 W. Adams, Los Angeles 16, California, requesting the renewal of your Charter for 1947.

SAN BERNARDINO ASSOCIATION OF P.F.

On December 8, a pre-Christmas Rally was held at Riverside. The new officers were elected: Miss Olive Zeigler, president (San Bernardino); Miss Betty Hollinger, vice-president (Bloomington); Miss Joan Weinert, secretary (San Bernardino); Mr. John Donnelly, treasurer (Etiwanda); and Rev. Stanley Thompson, advisor.

Conference P.F. officers and chairmen of Commissions, held their final business meeting at the home of Rev. and Mrs. Peter J. Jansen, at a supper on December 14. Final midwinter plans and future plans for P.F. were discussed.

YOUNG ADULTS

One of the most hopeful signs for an ongoing and increasingly effective church is the number of young adults who are identifying themselves with our churches and assuming responsibilities in their programs.

In one church the ushers are former servicemen; in another the young married people's group arranges for adult supervision of the children while their parents attend church; in still another the young adult organization provides adults who see the children safely to and from the Weekday Religious School.

Young adults can bring vision and energy to the program of the church if they are challenged by its indispensable character.

Many a church has experienced a rebirth because young adults have been unashamedly Christian in their outlook and motivation and have validated their faith by their works in their loyalty to the church of their choice. Are young adults active in your church?

"BABIES ARE NEVER HEATHENS"

"Babies are never heathens." This remark was made by Dr. Jesse Bader of the Federal Council of Churches. It is only the parents of babies who are unchristian. A baby is born in this world without prejudice of his own; without sense of sin; without any lack of interest in religion. He acquires these things from adults around him.

If the church can develop Christian parenthood it can be assured that the children will be Christians. In the last few years there has been born into our country the largest number of babies of any period in our history. What they will become is in the hands of their parents. They are all in the formative period, and will soon have an interest in the church or no interest at all. The future of civilization lies in the hands of these babies. The church should be greatly interested in the parents of these children. The sense of new responsibility which a new parent has is an opportunity for the church.—Rev. Philip W. Sarles, in Congregational Kansas.

HELPFUL HINTS FOR PARENTS

The Conference Young Adult Commission will send you sample copies of the following leaflets if you will drop a line to the Conference address: 3125 W. Adams Street, Los Angeles 16, California.

"Helping Your Child to Pray"
"Helping Your Child to Know God"
"Helping Your Child to Know the Bible"
"Helping Your Children Form Christian Standards"
"Parents, First Teachers of Religion"

Laymen's Fellowship

Plans are being completed for the visit of Dr. Walter A. Graham, executive director, National Congregational Laymen's Fellowship, to our Conference for two weeks, February 15 to March 2.

The tentative schedule is as follows: February 16, El Paso; February 17, Albuquerque; February 18, Gallup; February 19, Prescott; February 20, Phoenix First; February 21, Tucson; February 23, San Diego, Mission Hills; February 24, Santa Ana; February 25, Pomona; February 26, Redlands; February 27, Los Angeles First; February 28, Bakersfield; March 2, Second Annual Churchmanship Institute at Whittier College.

This will be the first visit of the new executive director to our area and plans are being matured for a maximum service to local church groups. Each of the above churches will be the center for area meetings of men from all of our 140 churches. An afternoon session at 3 o'clock will give Dr. Graham an opportunity to deal directly with plans and programs for men's work and will be most stimulating. The supper meeting, at which Dr. Graham will give an inspirational address, will conclude the fellowship. Definite reservations for the supper must be made to the local minister.

For many years a layman, Mr. Donald A. Adams was head of the National Laymen's Fellowship. This summer Dr. Walter A. Graham, a layman, was elected to this position and he will give full time to the work.

Dr. Graham was born in Kentucky, was educated at Kentucky Wesleyan College, received his LL.D. degree from Yale University Law School, took work at Benjamin Franklin University, George Washington University, and Dale Carnegie Institute of Public Speaking and Human Relations, and was an instructor in the latter institution.

He practiced law for eight years in Kentucky and Washington, D. C., and was in government service for ten years in the nation's capital.

In addition to being a highly trained professional man he is a leading Christian layman. He has promoted the Young Adult Movement and pioneered in the field of religious work for the twenty-four to thirty-eight year old group, organizing over one hundred such groups.

He is married and has two children, six and nine.

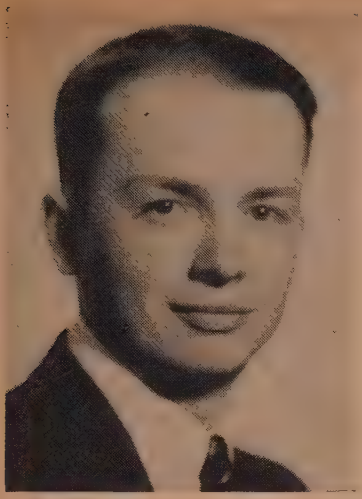
ANNUAL CHURCHMANSHIP INSTITUTE

The visit of Dr. Graham to twelve centers will culminate in the Second Annual Churchmanship Institute to be held morning and afternoon in Whittier College on March 2. Additional seminars to those held last year will offer to laymen from our churches real training for finer leadership. This year we hope to exceed last year's attendance of 150 who came from forty churches. See that a large delegation of laymen from your church attends.

LIQUIDATING PILGRIM PINES DEBT

A vigorous follow-up is being made to complete the raising of $5,000, to match an anonymous gift of a like sum, in order to pay off the $10,000 indebtedness on Pilgrim Pines. At the Laymen's Retreat in September most of the $5,000 was pledged. The original gift of $5,000 is conditional on the securing of the full amount.

A recent check reveals the fact that in the course of a year 3,500 individuals attend Conferences at Pilgrim Pines. In addition to the dozen Conferences held during the summer the camp is used every week-end from September to June. The camp is a real investment in Christian training and leadership.



Malcolm Hayes

Lois Hayes

Of interest to many in our Conference will be the announcement that Malcolm and Lois Hayes were commissioned as educational missionaries of the American Board of Commissioners for Foreign Missions to Mexico at a service held in Vine Congregational Church, Lincoln, Nebraska, on November 17, under the auspices of the Lincoln Association. Dr. Fred Field Goodsell, executive vice-president, The American Board, preached the sermon. Rev. C. D. Hayes, Malcolm's father, assisted in the service.

Malcolm Hayes was long a member of Vine Church. Mrs. Hayes was also active in the church while attending the university in Lincoln. Mr. Hayes spent some time in C. P. S. service and attended the Pacific School of Religion last summer. Mrs. Hayes formerly was an efficient secretary and bookkeeper in our Conference office, having served previously in a like capacity in the office of the South Dakota Conference.

They are now at work in Guadalajara, Mexico. Our best wishes go with them.

Representatives at Cleveland

Each January in the Cleveland Hotel, Cleveland, Ohio, occur some nation-wide denominational meetings fully as important to the total program as the General Council itself.

On January 17 and 18 the National Committee of the Laymen's Fellowship will meet to formulate plans. Two members of that committee are in our Conference: Dr. Wm. C. Jones, Whittier, and Harold E. Walberg, Santa Ana.

From January 20 to 27 will occur meetings of the Conference of State Superintendents, to be attended by Supt. Dreier and Rev. Peter A. Jansen; the state presidents of the National Fellowship of Congregational Christian Women, Mrs. Thos. G. Wight being our Conference president; the Central Committee of the National Council of Pilgrim Fellowship, Rev. Peter Jansen, our repre-

(*Please turn to page 40*)

Apportionment Giving of the Churches

January 1, 1946 to December 5, 1946

Church	*Goal*	*Paid*
Albuquerque First	$400.00	$300.00
Albuquerque So. Broadway	60.00	52.41
Alessandro Valley	42.00	42.00
Alpine Community	157.00	141.25
Altadena Community	700.00	584.97
Arvin Union	436.00	436.00
Atascadero	300.00	252.76
Avalon First	200.00	———
Bakersfield Chinese Mission	15.00	15.00
Bakersfield First	1,066.00	700.00
Barstow First	496.00	455.30
Barstow Mexican	75.00	75.00
Bayard Union	50.00	25.63
Big Bear Valley	100.00	24.00
Bloomington	100.00	75.00
Brea	600.00	412.50
Buena Park First	498.00	350.00
Burbank First	300.00	———
Calimesa Community	20.00	14.94
Calipatria Union	300.00	———
Carpinteria Community	———	———
Chino Mexican	50.00	50.00
Chula Vista	1,000.00	1,064.67
Claremont	7,000.00	6,765.00
Corona First	600.00	500.00
Corona Del Mar	100.00	100.00
El Paso Pilgrim Fed.	115.00	———
El Paso Trinity	5.00	5.00
El Paso Valley Community	450.00	300.00
Escondido First	1,000.00	999.00
Etiwanda	200.00	100.00
Gallup El Salvador	40.00	———
Gallup First	75.00	31.25
Glen Avon Community	50.00	25.00
Glendale First	2,500.00	2,300.00
Grants Spanish	10.00	———
Hemet Pilgrim	150.00	125.00
Highland	600.00	512.26
Hurley Union	200.00	200.00
La Canada	300.00	305.08
Laguna Beach Neighborhood	200.00	150.00
La Jolla Union	400.00	552.50
La Mesa Central	600.00	600.00
Las Vegas	200.00	100.00
Lawndale Community	60.00	60.00
Lemon Grove First	800.00	730.06
Long Beach Bay Shore	300.00	275.00
Long Beach First	4,200.00	4,200.00
Los Alamitos Community	52.00	40.00
Los Angeles Armenian Geth.	125.00	———
Berean	300.00	167.47
Bethany Rawson	75.00	31.25
Chinese	145.00	145.00
Colonial	180.00	389.96
Eagle Rock United	533.00	445.46
Finnish	36.00	20.00
First	17,000.00	2,000.00
Garvanza	400.00	323.05
Hollywood	2,300.00	2,108.70
Hyde Park	200.00	———
Immanuel Armenian	100.00	25.00
Immanuel of Graham	60.00	50.00
Lincoln Memorial	469.00	184.00
Masis Armenian	100.00	———

Church	*Goal*	*Paid*
Messiah	$900.00	$1,101.66
Mt. Hollywood	1,200.00	1,406.00
No. Hollywood	50.00	22.50
Park	150.00	125.00
Pilgrim	535.00	405.00
Plymouth	1,600.00	1,600.00
Providence	25.00	———
Schaefle Memorial	115.00	50.00
West End	60.00	60.00
Western Knoll	1,500.00	1,225.00
Westwood Hills	720.00	600.00
Manhattan Community	600.00	600.00
Maricopa First	180.00	180.00
Mentone	60.00	45.00
Mojave	269.00	269.00
National City	265.00	126.40
Nogales Trinity	75.00	75.00
Norwalk Bethany	100.00	131.46
Oildale First	145.00	145.00
Ontario Bethel	1,839.00	539.00
Pacoima	60.00	———
Panama	150.00	112.50
Pasadena, Cilicia Arm.	50.00	25.00
Pasadena First	4,533.00	5,150.00
Lake Ave.	1,159.00	1,100.00
Neighborhood	300.00	300.00
Pilgrim	150.00	25.00
Paso Robles Plymouth	150.00	50.00
Perris First	250.00	225.00
Phoenix Encanto Park	200.00	64.20
First	667.00	320.00
Neighborhood	300.00	300.00
Union	82.00	83.97
Pomona Pilgrim	3,000.00	2,500.00
Pomona Valley Mexican	72.00	72.00
Prescott First	700.00	375.00
Ramona First	150.00	112.50
Redlands First	2,700.00	1,800.00
Redondo Beach	100.00	———
Rialto	125.00	125.00
Riverside First	1,500.00	730.10
Riverside Japanese	10.00	20.00
San Bernardino First	1,520.00	1,424.50
San Diego, Chinese Com.	15.00	25.00
First	1,100.00	892.01
Kensington	250.00	187.47
La Mesa Heights	60.00	25.00
Logan Heights	200.00	133.34
Mission Hills	1,800.00	1,650.00
Plymouth	120.00	126.30
San Mateo	10.00	———
Santa Ana First	1,300.00	1,300.00
Santa Barbara First	700.00	393.75
Santa Maria Japanese	10.00	10.00
Santa Rita	———	77.64
Saticoy Community	500.00	500.00
San Ysidro	15.00	———
Seeley Union	25.00	10.42
Shafter Union	250.00	200.00
Sierra Madre First	1,000.00	680.00
So. Pasadena Oneonta	2,400.00	2,228.65
Tehachapi	75.00	56.25

Church	Goal	Paid	Church	Goal	Paid
Tempe First	$510.00	$510.00	Vista Community	$820.00	$939.05
Tombstone Community	110.00	110.00			
Tucson First	700.00	703.33	Wasco First	300.00	300.00
			Whittier Plymouth	1,300.00	1,320.00
Ventura Community	375.00	538.36	Willowbrook	75.00	71.27

THE STRENGTH OF OUR FELLOWSHIP

The real strength of our Conference is not in the Conference but in the local church. "A chain is no stronger than its weakest link" and our fellowship is no greater than the sum total of the loyalties of the men and women and children who make up the 140 local churches.

In the measure in which each church has met its obligations as a member of the fellowship this past year in that measure the total program of the Conference and denomination has been advanced.

Some of the churches listed above have more than kept abreast of their missionary and benevolence obligations, meeting their apportionment plus. Some have almost matched their vision. Some have failed to carry their full share of the total task.

With the experience of the past year as a stimulus and guide, may it not be possible for EVERY church during 1947 to assume a more challenging goal of service and thus undergird our great program at home and abroad.

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Congregational Conference of Southern California and the Southwest

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Our Churches at Work

NEW MEXICO-EL PASO ASSOCIATION

Six young people and two leaders from this Association attended the Pilgrim Fellowship Leadership Laboratory at Pilgrim Pines, November 29–30, coming from Albuquerque, El Paso and Hurley.

EL PASO VALLEY COMMUNITY. The two women's groups have merged into one coördinating women's society of the church. At the annual meeting on December 4 the reorganization of the church took place with a total program being developed through five boards rather than through the minister and trustees as formerly. First of the year plans call for laying the foundation of the remainder of the educational building and the new church building, with a final financial campaign immediately after Easter, closing the building fund drive. The Rev. Winthrop M. Mager, minister.

SAN BERNARDINO ASSOCIATION

ALESSANDRO VALLEY COMMUNITY. The Rev. J. E. Jansen terminated his pastorate at the end of November. Supt. Nelson C. Dreier occupied the pulpit on December 1 and met with the leaders, also assisted in setting up the financial program for the coming year.

REDLANDS FIRST. The church budget for 1947 amounts to $14,677 for parish expenses and $3,500 for benevolences, of which $2,700 is allotted to Congregational apportionment. Dr. Charles D. Matthews, professor at the University of Redlands, began a new lecture series on Sunday, December 1, on "The Archeology of the Bible." For many years he was engaged in oriental excavation and research. Dr. E. Stanley Jones spent the period of December 10–15 in Redlands, under the auspices of the Council of Churches, of which this church is a member. The Rev. William D. Pratt is the minister.

PERRIS FIRST. Conference representatives scheduled to speak at the morning services on January 12 and 19, respectively, are the Rev. Peter A. Jansen and Conference Moderator Joe Moody. A new lighted church bulletin board will add much to the welcome extended to all passersby. Minister, the Rev. C. E. Magnuson.

First, Rialto

RIALTO. Recently much interest has been created by the steady growth of a young people's group, mostly young married couples. They form a thriving Bible class, which is taught by the pastor, the Rev. Chester Ferris. They have monthly weeknight meetings at their homes. At their pre-Thanksgiving dinner, Prof. Harland Hogue spoke on "Reading the Bible." Forty were present. A number of public school teachers and other young leaders in Rialto are active in the club. We congratulate the church on this manifestation of new interest and leadership.

RIVERSIDE FIRST. The Rev. Peter J. Jansen of the Conference staff was the speaker at the youth rally on Sunday evening, December 8. One hundred and thirty young people were present. The Rev. Francis C. Ellis is the minister.

SAN DIEGO ASSOCIATION

ALPINE COMMUNITY. The Rev. Fred A. Line, minister, was the speaker at a dinner meeting of a San Diego Congregational group in the Kensington Community Church on Tuesday, December 10.

CHULA VISTA. Recently the official name of the church was changed to "Community Church (Congregational) of Chula Vista." Five members of the religious education staff received Certificates of Award for completion of courses of study at the Standard Leadership Training Course, held in San Diego on six successive Monday evenings. Graduates numbered 291 workers representing forty-five churches of nineteen different denominations. The Rev. Williston Wirt, minister.

Union, La Jolla

LA JOLLA UNION. Despite a heavy downpour the church observed its thirtieth anniversary of the dedication of its building on November 20. An interesting program of addresses was given, followed by refreshments. The Rev. William Forshaw is the minister.

SAN DIEGO FIRST. Dr. Frank C. Laubach spoke in First Church on Tuesday, December 3, under the auspices of the Council of Churches. The Rev. Walter H. Stark received a group of new members into the church on December 8.

MISSION HILLS. The Rev. John C. Wiley and the people of the church participated in an interdenominational and interracial observance of the Lord's Supper on Sunday, December 8, at 4.00 p.m., in the First Presbyterian Church, under the auspices of the Interracial Commission of the San Diego Council of Churches. It was the first service of this character to be held in the history of the city. On December 5, one of the members of the church, Mrs. Naomi Giddings, celebrated her one hundredth birthday. Her interest in the church should be an inspiration to all of us.

ARIZONA ASSOCIATION

PHOENIX ENCANTO PARK. The Rev. Waldo S. Richards, minister, received eight new members on December 1. Although one of our newer churches, the program has expanded greatly in the past year.

PHOENIX FIRST. Mr. John A. Williams, a member of the church, has been engaged on a part-time basis as counselor on youth activities. He will work with all of the young people's organizations in an advisory capacity. He was one of the leaders at the Pilgrim Playground Camp this past summer. The Rev. Fredrick A. Barnhill, minister.

PHOENIX UNION. The Rev. James C. Perkins, minister. On Sunday evening, December 8, a Pilgrim Fellowship Rally was held in the Union Church for the immediate area. Reports were given from the Pilgrim Fellowship Laboratory held at Pilgrim Pines the preceding week.

TEMPE. The church had a sacrificial service the Sunday evening before Thanksgiving and raised the sum of $325 for War Victims and Reconstruction. The special speaker was Rabbi Krohn of Phoenix. . . . The church is making plans to go ahead on its expansion program to cost $40,000. An educational and social building is to be erected on the lots beside the church. The Rev. Cecil L. Prior, minister.

TOMBSTONE. The Rev. Clifford S. Higby, minister. Because so many visitors to the community come for health reasons, the church is able to minister to an increasing number of folks. The Rev. T. H. von der Sump of New Hampshire, pastor ad interim two years ago, preached the Thanksgiving message on November 28, and occupied the pulpit on December 8. . . . The second annual Thanksgiving dinner for "those far from home" was planned and served by a committee of fifteen, all but one of whom are visitors to the community. One hundred and nine from eighteen states partook of turkey and trimmings, contributed $11 to the Deacons Fund and $40 to the starving, bringing joy to themselves and others.

TUCSON. The Rev. Eugene Rose and a carload of young people attended the Pilgrim Pines Laboratory on Thanksgiving week-end. The church celebrated its sixty-fifth anniversary at a dinner on Friday, December 13. Guests of honor were forty resident members who have been in the church for twenty-five years, or more. Mr. Albert Buehman, who has been a member for fifty-two years has given Estella Buehman Chapel to the church in memory of his mother, who was a charter member. The dedication took place at the anniversary dinner. The Rev. Richard A. Dawson is the minister.

Two carloads of young people from the Arizona Association—one from Tucson and one from Phoenix—attended the Pilgrim Pines Leadership Laboratory on November 29 and 30.

KERN ASSOCIATION

ARVIN UNION. At the annual meeting held on Thursday, December 5, following a potluck dinner, the offering for War Victims and Reconstruction amounted to $110. One hundred and twenty-five new members have been added to the church during the present pastorate, which began in 1939. Benevolence giving has increased from $100 to $500 a year. . . . The church has purchased a lot recently upon which a new parsonage will be erected when materials are available. . . . A special offering on October 27 brought in $2,475. The Rev. C. H. Hoffman is the minister.

First, Wasco

WASCO. A choir of fifty voices presented a cantata, "The Story of Christmas" on Sunday, December 22, at 4.30 p.m. . . . The need for more classrooms for the church school is urgently felt, and the Ladies' Aid has voted to turn its money to providing two new church school rooms. The Rev. Robert Cleland is the minister.

LOS ANGELES ASSOCIATION

ATASCADERO, the Rev. Lowell A. Young, minister. The church now has a "Schooner Club" of twenty young couples, who are very active in the work of the church. There are six women's circles with from fifteen to fifty regular attendants at monthly meetings in the neighboring areas.

CLAREMONT. The Rev. Russell Graham, the Minister of Youth, is in charge of the University of Life program for high school young people. This is only one of the many manifestations of a vigorous church program. The Rev. Homer V. Yinger, minister.

GLENDALE. The Rev. Jesse F. Perrin, minister, received thirty-two

new members into church fellowship at the communion service on December 1. The church is publishing this month an Honor Roll, listing the names of all members and friends who made a pledge for 1947 budget.

LONG BEACH BAY SHORE COMMUNITY. The church reports rapid and continued growth of the church Sunday school, making it increasingly imperative that the second story of the educational unit be erected at once. The final $5,000.00 needed for the building fund is expected to be raised before building operations begin. The Rev. Milton G. Gabrielson is the minister.

LONG BEACH FIRST. The church was host to Dr. Frank C. Laubach, world famous missionary to the Philippines and leader of the World Literacy Movement, on Thursday, December 5. . . . One of the high points in the life of the church was the Pilgrim Thanksgiving service. More than 500 attended and the offering for the children of Europe amounted to $300.00. The Rev. Stuart L. Anderson, minister, received into church membership on December 1 forty-three individuals.

L. A. BETHANY. A Christmas pageant was presented on December 23 as a part of the program for the Holiday Season, directed by Elmer Bramel, an experienced dramatic coach. It depicted the nativity story. The Ladies' Aid bazaar in early December was most successful. . . . The church is pressing plans to repair broken stained glass windows in the church auditorium. The Rev. William I. Newman is minister.

L. A. CHURCH OF CHRISTIAN FELLOWSHIP. Supt. Nelson C. Dreier preached the sermon on the first anniversary, December 8. . . . A Council recognizing admission of the church into the Los Angeles Association of Congregational Churches and Ministers was held on December 11 at the new location, 3125 West Adams Boulevard. A buffet supper followed. . . . On December 15 the Rev. Seido Ogawa was the preacher; and at the anniversary dinner that evening at the First Congregational Church of Los Angeles Dr. Buell G. Gallagher of Pacific School of Religion was the guest speaker. We are glad to welcome this new church into our fellowship. The Rev. Harold M. Kingsley and the Rev. Raymond G. Booth are the ministers.

HOLLYWOOD. Dr. Frank C. Laubach was the guest preacher on Sunday morning, December 8. The Rev. James H. Lash is the minister.

L. A. IMMANUEL CHURCH OF GRAHAM. Mr. Sidney Broward, a senior member of the church, gave the "Charge to Youth," represented by Shirley Adolphsen, the occasion being the Founders' Day observance on September 29. A small pepper tree was planted, symbolizing the old pepper tree under which the church was organized thirty-nine years ago. The Rev. George F. Orloff, minister, indicates that the church is carrying forward an active program. The Week-Day Recreational Program is provided in the church gymnasium. . . . Sunday vesper services at 6.00 o'clock, sponsored by the choir, have proved successful. A new Orgatron, purchased in May, contributes greatly to the ministry of music.

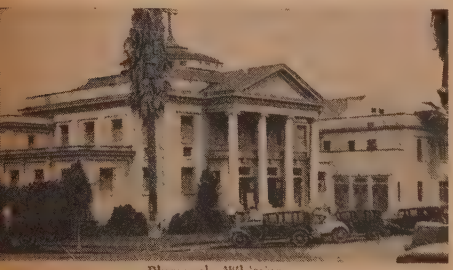
L. A. CHURCH OF THE MESSIAH. Dr. W. Dwight Pierce, who had been

on the teaching staff of the Sunday school, resigned in December after thirty-five years' service. His influence in the church has been of the finest. The Rev. Reynold B. Boden, minister.

NORWALK BETHANY. The Rev. Wesley W. Purkiss, minister, reports the Sunday school attendance is growing and interest in the church program increasing.

PASADENA FIRST. A beautiful candlelight vesper service, ushering in the Spirit of Christmas, was presented on December 8 by the Chancel and College Choirs of the church, under the direction of R. Denton Hendrickson, organist-director, the Minister of Music. The music in this church is outstanding. The Rev. Lawrence A. Wilson, minister.

PASADENA NEIGHBORHOOD. The young people and choir of the church presented the musical drama of the nativity, "The Star in the East," on Sunday evening, December 22. Dr. Hubert Herring, formerly a director of the Committee on Cultural Relations in Latin America, spoke on December 12 on "Argentina." The Rev. Curtis Beach is the minister.



Plymouth, Whittier

WHITTIER, PLYMOUTH. On December 8 the minister, the Rev. Hugh Lovell, received twenty-four new members into the fellowship of the church. . . . Dr. Milo Connick, Whittier College, addressed the Forum Men's Class two Sundays. The Rev. Peter A. Jansen, of the Conference office, was the guest speaker on November 24.

SIERRA MADRE. Supt. Nelson C. Dreier was guest of the church on Monday evening, December 2, meeting with the Every Member Canvassers to assist in planning the financial program of the church. The Rev. Carl C. Smith is the minister.

WILLOWBROOK. The church has initiated a Wednesday evening service. Those attending renew their acquaintance with the Bible by means of motion picture camera. The young people's choir, which is under the direction of Mrs. Wanda Morrow, rendered some fine music at the Thanksgiving service. The Rev. Norman L. Brown, minister.

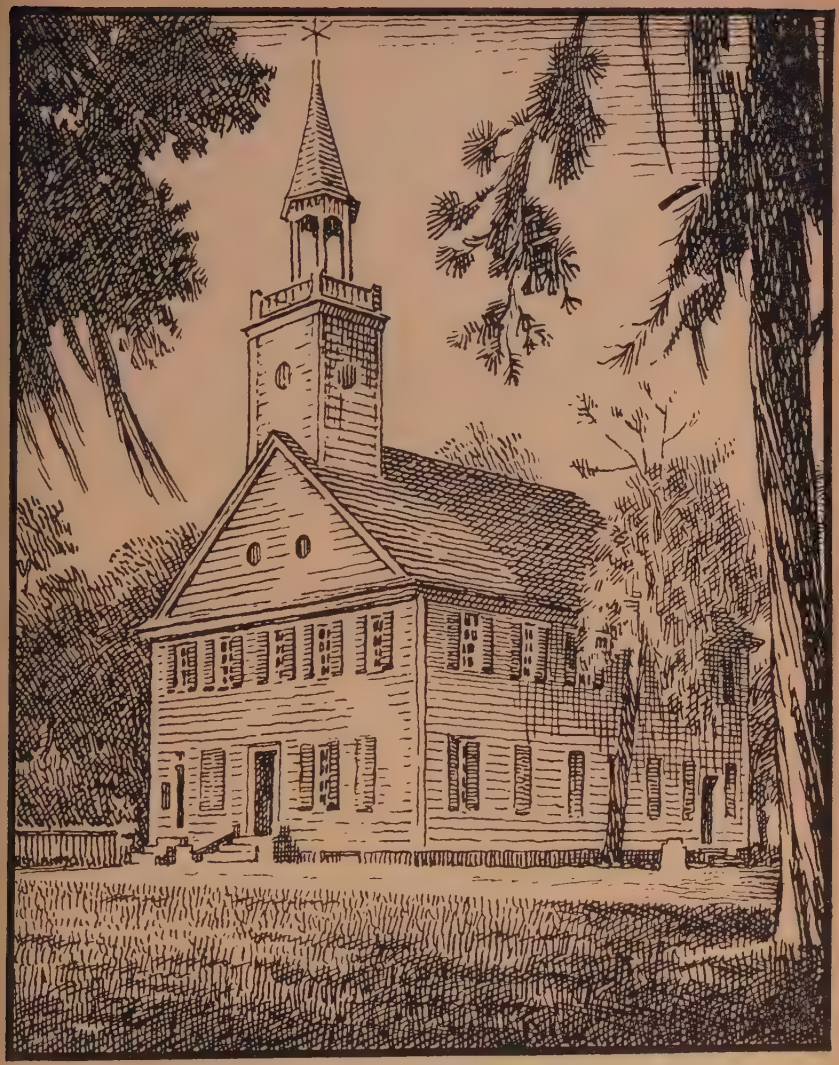
REPRESENTATIVES

(Continued from page 33)

sentative; the Executive Committee of the General Council; the Commission on Christian Family Life; and the annual meeting of the Missions Council of the Congregational Christian churches.

These will be long and strenuous days as the total program of the denomination, especially in the field of missions and benevolences, is forged for the year ahead. We can indeed be proud of the democratic manner in which our accredited representatives share in the formulation of plans and policies.

News items concerning the Congregational Conference of Southern California may be sent to the Conference Headquarters, 3125 W. Adams Blvd., Los Angeles 16, Calif.



About 1753, when Georgia was being settled, Congregationalists founded the Midway Church near Savannah. For more than a century the Midway Church enjoyed a most remarkable history—giving to Georgia four governors, two of whom—Button Gwinnett and Lyman Hall—were signers of the Declaration of Independence, and to the World Church 100 ordained pastors and missionaries

(Continued from page 24)

1826

The American Home Missionary Society was organized in New York

tory movements to the north into what was later to become Vermont, New Hampshire and Maine, but these movements were gradual and neighborly and carried their churches with them. The earliest missionary enterprises in both Massachusetts and Connecticut, especially Connecticut, were for the religious oversight of these lonely groups on the perilous northern frontier between the colonies and Canada. More important population movements were toward the West. The first West was not far away—only across the Hudson River, in central and northern New York.

THE PLAN OF UNION WITH PRESBYTERIANS

As New Englanders in an endless procession sought the Finger Lakes and the Genesee Valley, Presbyterianism came up from the South. The statesmen of both denominations thought it better to coöperate than to compete, and in the beginning of the 19th century worked out a "Plan of Union" by which there could be an interchange of pastors and members between them, and the Plan of Union very greatly influenced the organization of the new Congregational churches for almost half a century, and as far west as Wisconsin.

Plan of Union formed wherein Congregationalists and Presbyterians worked together

In general, the conditions of semi-frontier life were better met by tight-knit Presbyterianism than loosely organized Congregationalism, and Congregational historians have generally held that their denominational life suffered thereby.

EARLY STATE ASSOCIATIONS FORMED

The early growth of the Congregational Christian churches was a neighborhood affair. The new churches were never far from the old ones, and neighborly groups of churches, meeting in councils, and ministers in associations, were sufficient for over-sight. In the sparsely populated new regions where the individual churches were so far apart and often so lonely, something else was needed—a central direction and an over-all state organization. This, too, is a history in itself. In New

Marcus Whitman, missionary to the Indians, went to the Northwest

1829

The Yale-band set out for Illinois as missionaries

England the earlier associations and conferences were funded in the State Conferences, and it becomes thereby difficult to date their beginnings.

They were organized *de novo* and they marched with the frontiers, the first in Connecticut in 1798, the last in Colorado, in 1905. All the states, from one ocean to the other, in a general way from between the parallels of 40 and 45 degrees, are included in that shining list. The whole tendency of later Congregational Christian polity has been to increase the importance and multiply the functions of the State Conference. (*See page 55*)

1830

American Board's work opened at Canton, China

A detailed history of Congregational expansion across the continent is here impossible. The Connecticut and Massachusetts Missionary Societies had been led to take an early interest in the always mobile frontier, and the extension of Congregationalism can be dated by the westerning areas of settlement.

1833

Oberlin College founded

STUDENT MISSIONARIES SET FORTH

Now the group method of the "Brethren" who initiated the American Board for Foreign Missions was duplicated for home missions. In 1829–30 the Yale-band made history; twelve graduates of the Yale Divinity School, engaged together to go to Illinois—and went. Their names are written in the religious foundations of the state and region. They founded Illinois College and

1834

Genesis of the Hartford Seminary Foundation was at E. Windsor, Conn.

1837

Mary Lyon was the founder of Mount Holyoke Seminary, Mass.

many Congregational or Presbyterian churches. Some of them crossed the Mississippi.

In 1842, as in answer to Asa Turner's prayer, eleven Andover students, forewarned of the difficulties they would face, enlisted for Iowa (nine of them ordained in Denmark, Iowa, 1843). So Congregationalism was established across the "Father of Waters."

CONCERN FOR EDUCATION

Eleven Andover students, calling themselves the Iowa Band, went as missionaries to Iowa

They were always pioneers, these foretenders of the Pilgrim Way. Dr. Ferdinand Q. Blanchard, former moderator of the General Council, notes fourteen spheres of education, missions, and concern for Indians and Negroes in which they were first. This bright list includes specific education for girls and young women.

Such a college is the well-known Mount Holyoke. Founded by Mary Lyon, a brilliant young woman, it was a pioneer school of its type being started exclusively for women—"a permanent institution consecrated to the training of young women for usefulness—designed to furnish every advantage which the state of education in this country will allow—to put within reach of students of moderate means such opportunities that none can find better."

1837

Knox College was founded at Galesburg, Ill.

We have noted already the concern of the Congregational Christians for education, and the noble chain of colleges which followed their movement across the continent. The early New England colleges—and this

includes the first women's colleges—were fortunate in situation, priority, and resource. Their resources grew with the resources of their alumni and their always mounting endowments magnified their prestige as they made possible an always widening range of educational efficiency. They proved with great satisfaction to themselves that to him that hath, it shall be given. They became able, therefore, to detach themselves, not only from anything which savored of denominationalism, but from any religious affiliation. As far as Congregationalism goes, many of them are attended in their final phases by a tradition which begins to be only the ghost of a tradition. However, fifteen of these colleges have accepted a recent invitation of our Board of Home Missions to reaffirm their historical denominational relationship by affiliating themselves with our Division of Christian Education. The general purpose of this new organization, the Congregational Christian College Council, is "to further the effectiveness of service to the churches by their colleges, and to promote a heightened degree of understanding, counsel and sustaining support toward the colleges within the general organization of the churches." These fifteen colleges are: Beloit, Carleton, Defiance, Doane, Drury, Elon, Grinnell, Illinois, Knox, Marietta, Olivet, Pacific, Piedmont, Schauffler and Yankton.

1843

Society for Promotion of Collegiate and Theological Education in West

1844

Olivet College was established, Olivet, Michigan

1844

"The Christian Sun" was first published; is now the official organ of the Southern Convention of Congregational Christian Churches

The Unitarian Departure

Meanwhile, and this covers the first quarter of the 19th century, what the Unitarians prefer to call "the Unitarian Departure" profoundly affected New England church life particularly. That, too, is a story too long easily to condense, but it must be indicated. The stern inheritances of Calvinism lingered long amongst our older churches, and they were gradually challenged by church leaders and teachers—particularly in eastern Massachusetts. These differences of theological opinion became finally so acute as to make any kind of fellowship

1846

Grinnell College was established, Grinnell, Iowa

1846

Beloit College was founded at Beloit, Wisconsin

American Unitarian Association was formed

between the liberal ministers and their churches and the much larger conservative group impossible.

The liberal group, to use the word loosely, included many of our older and very important churches. There was never any formal separation. The loose organization of historic Congregationalism simply fell apart. As nearly as possible, the separation may be dated from William Ellery Channing's famous sermon on "Unitarian Christianity" at Baltimore in 1819. Six years later the American Unitarian Association was organized, and more than a third of the old churches went over and out.

CONGREGATIONS LEFT HOMELESS

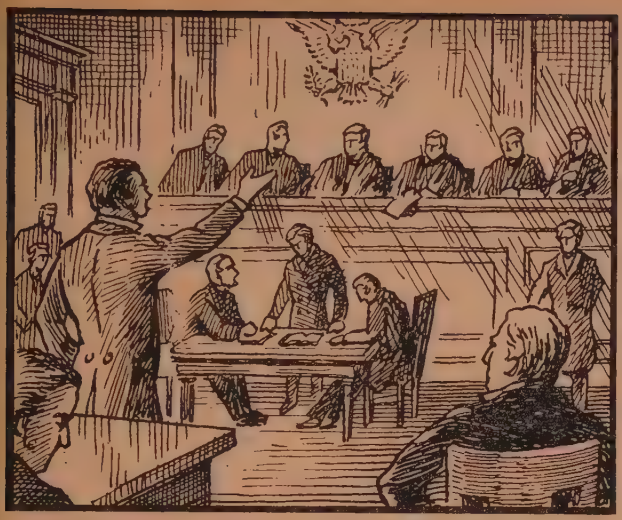
Most curious complications followed. For the most part the departing groups included the official and corporate holders of the properties and funds which before the separation had belonged to everybody all together. In contemplation of law, the churches were ecclesiastic organizations, and the actual church members—the communicants—were only a detail. Result: valuable funds and properties were kept by the Unitarians, and many Congregational congregations were left fundless and homeless. In addition, there has been a more or less running fight ever since about those to whom the original dates belong. All this is water over the dam, but it is still confusing to find that in the *Congregational Christian Year Book* of 1945 the Pilgrim Congregational Church in Plymouth is dated 1801, and in the *Unitarian Year Book* for the same year "the First Church in Plymouth" is dated 1620.

The church at Plymouth

The American Missionary Association

Slaves mutinied aboard the ship "Amistad"

Meanwhile, there are happier records—and far more Christian ones. The remote genesis of the American Missionary Association is a now almost forgotten drama, unless it be sought in the first ship which brought a slave



Amistad Committee defended forty Cuba-bound slaves who had mutinied

to these shores. But in 1839 a United States brig took in charge a Spanish slave ship off the coast of Long Island. There were then on board the Amistad forty-two Africans who had mutinied, killed the captain, imprisoned the crew, and ordered the ship back to Africa—all this off the coast of Cuba. They were betrayed by their navigators, and the Amistad, after her capture, was taken into New Haven harbor.

There the Africans were imprisoned on charge of mutiny. Difficult questions of international law were involved, but mutiny was mutiny. A distinguished group of citizens organized "for the purpose of protecting the legal interests of the accused and making provision for their care during the trial." John Quincy Adams, onetime President of the United States, acted as one of their lawyers. After two years' litigation the Supreme Court pronounced them free. They were returned to Africa in 1841 under the care of three missionaries.

The Amistad Committee had found a cause and it merged with the Union Missionary Society of Connecticut, pronouncedly anti-slavery. There were also other societies conceived for the Indians and emancipated Negroes. All these finally merged and became the American Missionary Association (1846). The charter of the Association permitted almost any form of missionary or education work anywhere and for anybody. Its founders believed in human equality without racial

1846

American Missionary Association founded; it has established 500 colleges and schools to advance Negro education

1853
American Congregational Union; became the Church Building Society

bias, and the injustice of human slavery. It aided John G. Fee in the founding of Berea College which admitted white and colored students and taught them in the same classes.

CONTRABAND SCHOOLS

1855
The Chicago Theological Seminary was chartered

The American Missionary Association had been active in the South before the war with its schools and its churches, but it found its really appointed work at the end of the Civil War. It began the "Contraband School" for Negroes freed by the northern armies at Hampton, Virginia—which became Hampton Institute. Its missionaries followed the Union forces along war-rutted roads. They were fearless—dreamers of a new human order, accepting social ostracism as the dust of the day's task. Their schools were pathetically poor; their students were men and women for whom Lincoln had broken down bolted doors. The romance and the pathos of it all are beyond words, but it was washed with a great and prophetic light. In 1865 the National Council, from which American Congregational history began to be re-dated, made the Association its agent for the missionary activity of the denomination in the South. Thereafter the relations between the American Missionary Association and the Congregational Christian churches of America were increasingly intimate.

1862
Dorchester Academy established, Georgia

1866
Pacific School of Religion

"COMMON GROUND" PROGRAM LAUNCHED

During the years of its work the A. M. A. has divested itself of nearly 500 schools and colleges which have been turned over to local boards of education or independent boards of trustees as soon as these other agencies could and would assume the responsibility of Negro education. Its inauguration a hundred years ago marked a great forward movement in behalf of freedom for the Negroes.

1866
Carleton College founded at Northfield, Minnesota

But the American Missionary Association is not resting on these achievements of the past. Having augmented its staff, it is launched now upon a crusade in the area of interracial relations, and three short years of experience in this area have proven the worth of this new program.

1866
Fisk University founded at Nashville, Tennessee

National Consciousness

Congregationalism was slow, for reasons which need here no enlargement, in achieving what Dr. Frederick L. Fagley calls a national consciousness. The weight of it was mostly east of the Hudson River; it had no all-embracing overhead organization, and though by the middle of the century it had reached across the continent, its historic inheritances of local independence affected its outlook. However, by 1852, its far-flung Fellowship had begun to feel the need of a more centralized organization.

The 1852 Council, Albany, New York, expressed this growing consciousness, and strongly furthered it by ending the Plan of Union. Thereafter Congregationalism was on its own and was zealous to maintain and extend its own. The Civil War dated an epoch ended and an epoch begun, as it did for the nation as a whole; but Congregationalism, being so largely north of the Mason and Dixon line, came through the war without being geographically divided, and when the war was ended the denominational leaders responded to the new frontiers,

The first National Council was held in Boston

1867

General O. O. Howard, for whom Howard U. in Washington was named

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Outstanding National Council Meetings

1852—*Albany Convention; Plan of Union ended.*

1865—*Boston; first National Council; Congregationalism rewrites its creed.*

1871—*Oberlin, Ohio; first representatives constitute National Council.*

1874—*New Haven, Conn.; Congregational Christian education ideals.*

1895—*Syracuse, N. Y.; social problems discussed.*

1907—*Cleveland, Ohio; industrial situation considered.*

1913—*Kansas City, Mo.; revision of the Constitution and the Kansas City Statement of Faith.*

1925—*Washington, D. C.; reorganization of agencies.*

1931—*Seattle, Wash.; merger with Christian churches.*

1934—*Oberlin, Ohio: Council of Social Action organized.*

1868

General Samuel Armstrong, with aid of the A. M. A., founded the Hampton Institute

1868

Woman's Board of Missions of Interior was formed, with branches east of the Rockies

both geographical and spiritual, which were then opened.

The Boston National Council, 1865, was itself an expression and revelation of the national aspects of Congregationalism, and most significant phases of its history—impossible here either to summarize or expand—have to do with the creation and adaptation of ecclesiastical organizations adequate to a church which was national in extent, in vision and responsibility. Dr. Fagley has followed all this through with great care in our *History of American Congregationalism.*

c. 1868

Sitting Bull, Chief of the Sioux, said to have been a Congregational deacon

THE GENERAL COUNCIL DEVELOPS

1869

Tougaloo College founded at Tougaloo, Mississippi

National Councils became in time recognized as recurrent meetings with really no power to legislate for the churches, but with great power to advise and guide them. The Councils themselves reflect not only changing phases of this national consciousness, but social changes as well and the rising above the horizon of new conceptions of Christian service. The Councils have revised our creeds, and yet always they have kept them as an expression of the gospel of Jesus Christ. The Councils have fostered education, implemented the social consciousness of the churches, and, toward the end of the period, related Congregationalism not only to the great religious Communions of America, but to their Congregational English brethren, to every missionary enterprise, and to every challenge of the Kingdom of God.

1869

Mission founded, Japan

1870

Wellesley College founded, Wellesley, Mass.

We have noted already the origins and the growth of the American Board of Commissioners for Foreign Missions, and at this point something must be said about our other boards, commissions and agencies.

1871

Oberlin Nat'l. Council adopted constitution

Our denominational machinery, or else the lack of it, made it necessary to organize these national agencies; that is, some legally chartered bodies, to carry on about every enterprise, near or far, which the churches shared as far as said enterprise needed to raise money, hold funds in trust, and carry on this or that project.

1871

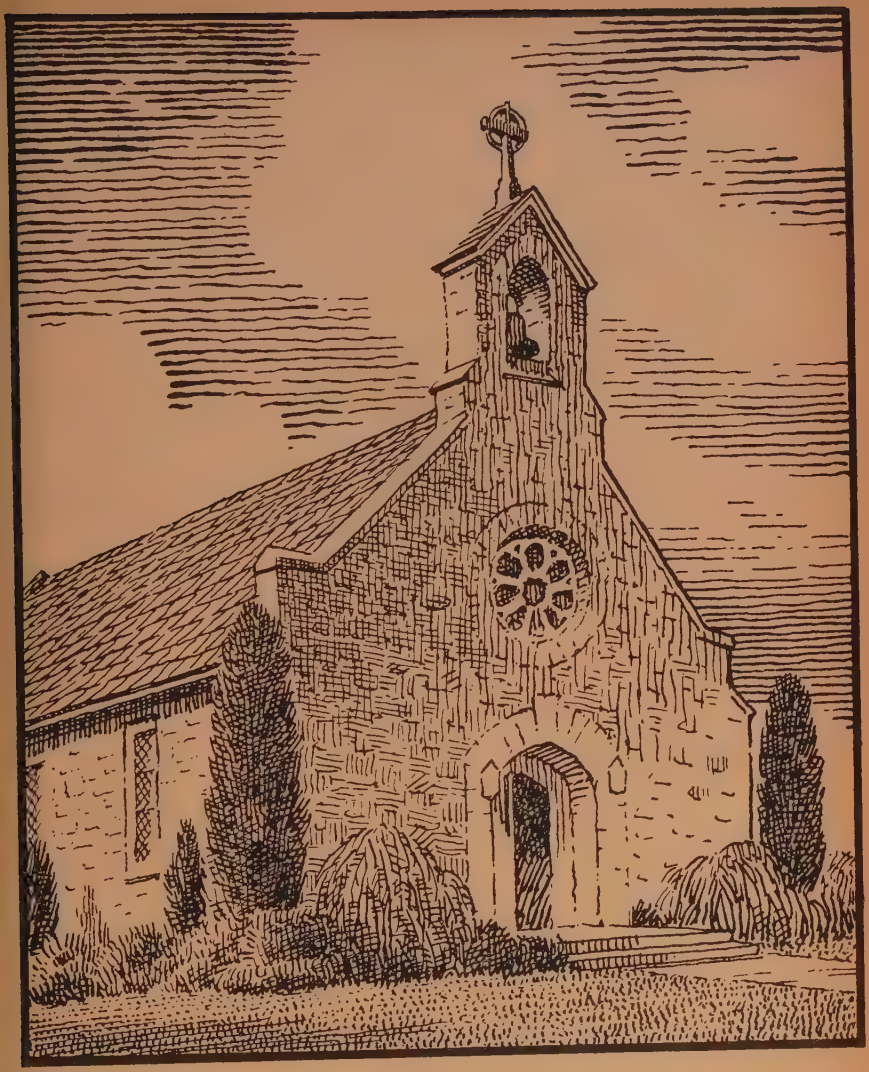
Smith College was founded, Northampton, Mass.

THE BOARD OF HOME MISSIONS EMERGES

1872

Mission in Mexico

Congregational denominational life has always been deeply in debt to the American Home Missionary Society, founded in 1826 in New York, under whose direction, and by whose support, the very great growth of our Congregational Christian churches in their westward expansion was secured. "The design of the American Home Missionary Society is to promote the religious benefit of a great and growing nation," stated the first



Built of native stone, Nan Fullerton Stuart Memorial Chapel provides a natural and dignified atmosphere of worship for the members of our Tolt Congregational Church of Carnation, Washington. The church was organized in 1895 with seventeen charter members. An adjacent building, Pilgrim House, serves church and community activities. Tolt began its life 52 years ago as an aided church

1872

Establishment of Doane College, Crete, Nebraska

issue of *The Home Missionary* in May, 1828, two years after the founding in New York of the Society. Our Congregational Education Society had already been at work in Massachusetts for ten years.

Organized at the time the westward movement of population was beginning, the field workers of the American Home Missionary Society followed the expanding frontiers. In 1845 there were 680 missionaries serving in fields extending to the Rocky Mountains. And within the next decade the American Congregational Union, forerunner of our present Church Building Society, was founded. It is said that by 1882 "there was not a western state or territory in which Congregationalism was not represented."

1873

Drury College founded at Springfield in Missouri

We have referred already to the American Missionary Association, born of a dramatic social situation in 1846. In 1885 the precursor of our present Board of Ministerial Relief was organized, and in 1893 the American Home Missionary Society became the Congregational Home Missionary Society. In 1936 the General Council recommended that the work of these various boards and agencies be coördinated under a new corporation to be known as the Board of Home Missions. In the main the great lines of service have persisted, and through a decade of growing service the wisdom of this coördination has been fully demonstrated.

1873

Woman's Board of Missions for the Pacific organized with branches west of the Rockies

COUNCIL FOR SOCIAL ACTION IS BORN

Another of our major agencies is the Council for Social Action which was begun in June, 1934, when our Congregational Christian churches, convened in General Council at Oberlin, Ohio, "stirred by the deep need of humanity for justice, security and spiritual freedom and growth, aware of the urgent demand within our churches for action to match our gospel, and clearly persuaded that the gospel of Jesus can be the solvent of social as of all other problems," voted to create the Council.

1875

Florida's first Congregational churches founded

C.S.A., as the Council is referred to by its ever increasing number of adherents, carries on its work through special institutes, literature, the widespread activities of its staff, and its various committees. These committees are: the Service Committee, the International Relations Committee, the Christian Citizenship Committee, the Japanese-American Committee, the Rural Life Committee, the Legislative Committee, the Industrial Relations Committee and the Intercultural Relations Committee.

Council for Social Action formed at General Council, Oberlin, Ohio

In a loose and irreverent way, Congregationalism has

The Spanish influence to be seen in our Armenian Gethsemane Church, Los Angeles, exemplifies only one of the diverse architectural styles of our Congregational Christian churches. First organized in 1908, the above building was dedicated in 1942. The Armenian Gethsemane is the oldest of the four Armenian Congregational churches in Los Angeles. and had a total of 192 members in 1945

Congregational Christian Church Conferences in the United States

a graveyard of marginal organizations. They had their day and ceased to be, having served their God and their generation. Boards and commissions and agencies have persisted because they were the instruments of great causes, but there was an inevitable tendency toward multiplication of agencies and duplication of effort. The National Councils began to simplify and, as far as was consistent with the inherited liberties of the churches, to centralize their general denominational machinery. This process has involved experiments and revisions and, as it should be, has been fluid. But on the whole Congregationalism has secured for itself an efficient administration.

1877

Tillotson College was established at Austin

THE STATE CONFERENCES GROW

This is true also of the State Conferences and even the local Associations. To anyone who knows Congregationalism as it has grown and developed, it is evident that the State Conference is increasingly important in the life of our churches. Isolated, self-centered churches, subjected to constant bombardment by competitive forces outside, are not likely to survive long in this age. Banded together, in strong, self-conscious State Conferences, directed by elected Superintendents or Conference Ministers who are responsible to state boards, our churches survive and grow.

1881

Yankton College founded at Yankton, So. Dak.

The State Conferences act as official liaison groups between the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action, and the individual churches. Assistance in the problem of pastoral supply and placement, the development of youth camps and adult conferences, guidance in the field of religious education, the scheduling of missionary and other speakers, the handling of missionary moneys, planning for and organizing new churches, the maintenance of interdenominational contacts: these and a score of other functions make the State Conferences vital in the life of our churches.

1883

Congregationalism was represented in all the western territories

ANNUITY FUND IS ORGANIZED

No recent development in social thinking is more significant than the new-found responsibility of business and industry for the retirement years of their employees. Federal Social Security is an accepted principle of our national economy, and all over the country industrial and financial corporations are putting retirement plans into practice, designed to supplement the provisions of Social Security.

1883

Pleasant Hill Academy, Pleasant Hill, Tenn.

Congregational Christian Church Membership in the United States

Our Congregational Christian churches are employing organizations. Their ordained employees are not covered by Federal Social Security, nor is there any immediate likelihood that they will be. Moreover, the great majority of Christian ministers receive salaries which make it humanly impossible for them to make personal provision for their retirement years. Even apart from Christian consideration, our churches have a responsibility to provide a retirement system which shall protect their ministry from an old age of want or of dependence upon charity.

Our churches have never been wholly unmindful of this responsibility, but until comparatively recent times what they did for their retired or disabled ministers was done upon a basis of relief.

1885

Defiance College established at Defiance, O.

1885

Origins of the Board of Ministerial Relief

Early in the present century, however, our churches began to awaken to the anomaly of asking veteran ministers to depend upon relief grants, and to feel their way toward a system that should be more scientific in principle and more satisfactory in practice. The Annuity Fund for Congregational Ministers, organized in 1914, was one of many denominational pension boards that came into existence during this period.

From 1914 to 1921 the Annuity Fund operated under what is now known as the Original Plan. It undertook to pay annuities which should be in part funded out of dues paid by its members and accumulated income from the Pilgrim Memorial Fund endowment, and in part provided by current gifts from churches and individuals. Current gifts during the early years were insufficient, and the Unit Plan has been necessary to keep the Original Plan annuities at their expected maximum.

1887

Pomona College founded at Pomona, California; removed to Claremont

In 1921 the Original Plan was closed to new members, and the present "Expanded Plan" was instituted. Under this Plan the Annuity Fund collects annual payments from its members, urges their churches to make payments on their behalf, adds to these deposits from the income of the Pilgrim Memorial Fund, invests and reinvests the money thus received and accumulates the interest. Careful accounts are kept with each member, and when he reaches the retirement age the Annuity Fund knows to a penny how much he has to his credit.

Each step in the development of our churches' concern for their retired ministers has marked an advance in the security of their retirement income. The Annuity Fund will send a booklet dealing with this matter to churches desiring further information.

1889

Elon College was founded at Elon, North Carolina

1895

National Council Meeting held at Syracuse

THE ROLE OF THE MISSIONS COUNCIL

The Missions Council came into being at the Mt. Holyoke meeting of the General Council in 1936.

The General Council and the denominational boards had experimented for sixteen years in unified promotion and education. The American Board of Commissioners for Foreign Missions, active in sharing the Christian message and extending our churches in overseas places, the Board of Home Missions, serving our churches and extending their ministry to inadequately churched communities and groups in the United States and its dependencies, and the General Council, beholding our total work, had all been long concerned that every member of our Fellowship be an informed member, that we know ourselves as a denominational group—our outposts and our channels to them, our working centers and our leadership, our plans and growing purposes, and the results of our common efforts.

1897

Piedmont College was established in Georgia

c. 1898

A.M.A. sent missionaries to Puerto Rico

As an aid toward this end, the National Council in 1913 created the Commission on Missions "to prevent duplication of missionary activities, to effect all possible economies in administration, to seek to correlate the work of the several societies for maximum efficiency and minimum expense."

Following the Congregational World Movement of 1919–1920, this Commission came to consider its duty to be "to initiate and to direct the common appeal of the Congregational missionary societies, and to correlate and coördinate the special individual promotional work of the several societies one with another and each with the common appeal and all with the appeals of the several states for the particular work within their borders and under their charge."

1902

American Board began work in Philippines

However, due to organizational set-up "that dulled somewhat the sense of responsibility of the boards for the Commission and their feeling of dependency upon it for promotional effectiveness" the Commission failed to realize fully the joint and unified promotion desired and in 1936 the Commission on Missions was succeeded by the Missions Council as "the official body for each of the missionary societies for the purpose of disseminating information, cultivating interest and raising missionary funds."

1910

Commission of Nineteen appointed at National Council in Boston

At the 1942 meeting of the General Council, the Council for Social Action was included as a constituent member of the Missions Council.

Today the membership of the Missions Council consists of thirty-six elected members, with the presidents and vice-presidents, of the Board of Home Missions; thirty-six elected members, with the president and vice-presidents, of the American Board; the eighteen members of the Council for Social Action; and the Minister of the General Council, ex officio.

1913
Commission on Missions formed at Nat'l. Council

The Missions Council functions administratively through (1) an Ad Interim or Executive Committee; (2) the Joint Cabinet, responsible for formulating promotional plans; and (3) the Joint Staff.

THE USE OF PRINTERS' INK

Congregationalism has always made an abundant use of printers' ink. The boards of which we have spoken all had their literature, and the great boards their own specific publications. Many of these, too, have gone with the wind, but the honored publication—*The Missionary Herald*—in which this abbreviated history of our Congregational Christian churches is printed has maintained itself for 142 years. It is the oldest publication of continuous circulation in the United States. Its contributions to the cause of missions and our Congregational Christian churches cannot be put into words. From an early time when the ends of the earth were farther apart than they are today, *The Missionary Herald* has brought to its ever-increasing number of faithful readers the romance of foreign lands, the scent of spice islands, and the high adventure of the *Morning Star* sailing over coral seas. Today, *The Missionary Herald* with a circulation of 100,000 and more than 300,000 readers, carries within its brightly illustrated covers sixteen pages of localized Conference news—adding immeasurably to its reader-interest.

Long ago and far off there were other Congregational journals. The earliest of these was *The Boston Recorder* (1816); another was *The Congregationalist*, founded in 1849. In 1867 *The Recorder* and *The Congregationalist* fused. Another fusion occurred when the Chicago *Advance*, established in 1867, merged with *The Congregationalist* in 1917. In 1930 *The Congregationalist* absorbed *The Herald of Gospel Liberty*. It is not easy now for readers to understand the influence which *The Congregationalist* exerted during the last decades of the last century and the first decades of this. The present *Advance* inherits all this history.

1925
National Council, reorganization of agencies

The Pilgrim Press, a division of the Board of Home

1925
Congregat'l and Evangelical Protestant Churches affiliated, Nat'l. Council

Missions, is a publishing and selling agency of constructively religious materials for children, teachers, parents, pastors and churches. Among the magazines published by the Pilgrim Press are *Children's Religion*, *Pilgrim Highroad*, *Adult Bible Class Quarterly* and *Advance*. In addition, Pilgrim Press publishes story papers for the church program of Christian education, *The Pilgrim Hymnal*, *New Worship and Song*, a coöperative series of vacation and weekday school texts, etc., etc.

Congregational Lifelines

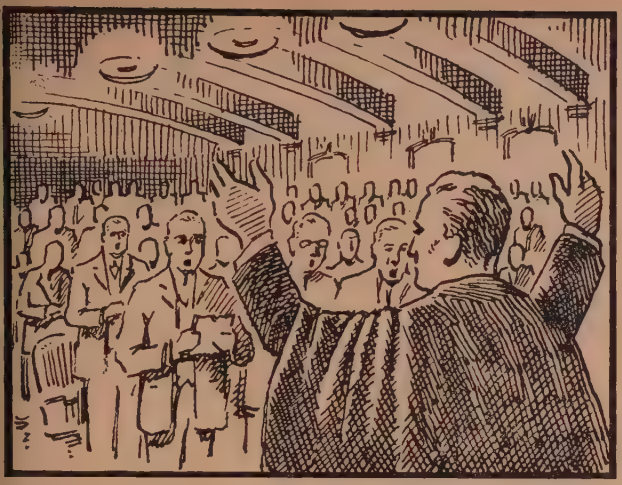
The dimensions which no map or short history can indicate have already been suggested. There are lines across our new map of Congregational Christian churches and the more than three hundred years it represents which the most expert cartographer cannot indicate. For example, the lifeline of theological discussion and conclusion, the lifeline of the education of ministers in theological seminaries, the lifeline of Christian scholarship, the lifeline of a sensitive social consciousness, and very greatly the lifeline of Congregational preaching from Leyden to our now far-flung pulpits. Preaching for many reasons has had a sovereign place in the Congregational Christian order, and the list of their outstanding preachers has, speaking with the utmost reserve, a noble distinction. Any selection of names is invidious. But Horace Bushnell, for example, redirected a great front of American theological thinking, and Washington

1927
The three Woman's Boards became unified with American Board

International Council Meetings

1891—*London*
1899—*Boston*
1908—*Edinburgh*
1920—*Boston*
1930—*Bournemouth*

World Council in process of organization in 1946



1931

The Congregational and Christian churches were merged, Seattle Council

Gladden faced the denomination toward the responsibility of Christians for the social and economic order.

Denominational contributions to hymnology would be a chapter in itself. That also is not on the map. The map does note the various International Councils, beginning with the first in London in 1891, and so far ending with the meeting at Bournemouth in 1930. These International Councils have brought together representatives of world-wide Congregationalism and fostered a spirit of mutual understanding of inestimable value.

First International Council in London

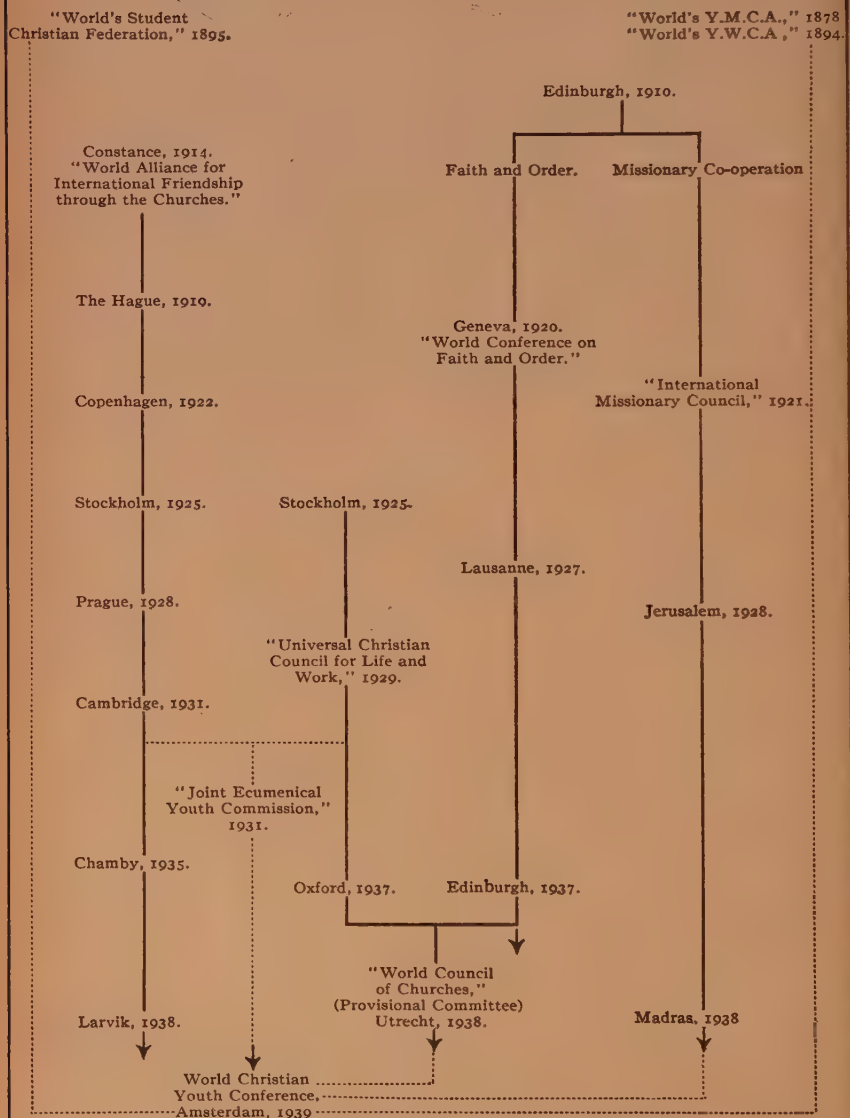
CONGREGATIONAL CHRISTIAN MERGER

Congregationalism has always had a concern for church unity. It has shared every worthy federated enterprise, and where unity of organization could not be secured, it has sought at least unity of spirit. And it has desired to take its own part in the integration of a divided Protestantism. Once more, any account of the negotiations carried on with other denominations, looking toward merger, asks for a space not here possible. But one signal accomplishment may well conclude this history. Congregationalism by no means monopolized the passion for individual freedom in religion.

Along with the movement toward individual freedom in thought and government came a trend toward individual freedom in religion. There were three movements toward this religious freedom beginning in North Carolina in 1793, and spreading to New England in 1801 and

James O'Kelley left the Methodists and the Christian Church soon evolved

THE ECUMENICAL TREE



to Kentucky in 1804. Although each sprang from many different denominations and causes, all were founded on the single desire for individual right of worship.

One struggle for this freedom came to a head in Baltimore, Maryland, November 1, 1792 when the bishop proclaimed that the "government of the church was autocratical." Since the only choice was submission or separation, a small group of 1,000 members chose the latter and led by James O'Kelley left the Conference of the Methodist Church. Under the name of Republican Methodists they continued for a year, when they agreed to take the Bible only as a sufficient rule of faith and practice, and since in it the disciples were called Christians this new group also adopted that name. Thus began the first movement of the Christian Church.

Christian Church officially organized in Virginia

The second movement came from New England when Abner Jones, feeling the need of a church which would allow freedom in worship and thought, left the Baptists and organized the "First Free Christian Church in New England." His first church was organized at Lyndon, Vermont, in 1801, and was not in opposition to the Baptist Church, but an expression of individual rights in matters of doctrine.

Kentucky fostered the third of these movements in which Barton W. Stone soon took leadership. The preachers of this "Great Revival" withdrew from their former Presbytery and accepted the name Christian with the Bible as their guide. They championed the right of each individual to follow the teachings of the Bible and preached a salvation open to everybody through Jesus Christ.

Barton Stone's revivals in Ky. led to founding of Christian churches

These three movements were ultimately united under the same principles: 1—Christ, the only head of the Church; 2—The Bible, sufficient rule of faith and practice; 3—Christian character, the measurement for membership; 4—A right, individual interpretation of the scripture as a way of life; 5—"Christian," the name taken as worthy for the followers of Christ; 6—Unity, Christians working together to save the world.

There was nothing at all to keep American Congregationalism and these Christian brethren apart, and much to draw them together. Consequently, after meetings and negotiations and the achievement of mutual understandings, the two Communions merged organically in 1931 at the National Council in Seattle, while the assembled delegates sang "Blest be the tie that binds" and the new National Council became the General Council of the Congregational Christian Churches—two names which belong together.

Adventure in Liberty

1932

Flint-Goodridge Hospital became part of Dillard University, New Orleans

If one stands far enough away from the massive and entangled action of Protestantism, he sees throughout its course a growing quest for realization of the independence of the spirit-guided Christian life, both in theory and practice.

Protestantism was bound by the very genius of it, when the right time came, to try the experiment of the liberty of a Christian man with all its implications and issues, completely and at all costs.

Now no historian of the Congregational Christian way dares to say that in Leyden or New England Plymouth or Massachusetts Bay was the predestined issue of the Protestant Reformation, or the heirs "of all the ages, in the foremost files of time." But it is true that historically the American Congregational Christian churches have made the Congregational way of exercising the liberty of the Christian more consistently central than any other of the denominations whose polity is Congregational.

The polity itself, as one sees it in its entirety, has always been a means to an end: the right and duty of the church member to administer his own church business with a direct control; a minimum of ecclesiastical machinery; willing obedience to majority discussions; and a disciplined respect for the right of the minority.

1947

Active consideration of merger with Evangelical and Reformed Fellowship

Congregationalism believes this to be necessary to the liberty of a Christian man, and whatever else is built must be upon this foundation.

* * *

So much for more than three hundred years of history. These are not easy times, but when one considers all that this Fellowship of churches, this Communion of Christians, has come through, he knows that they may face the future sustained with the past and unafraid—still Pilgrims seeking the order which hath foundations, whose builder and maker is God.

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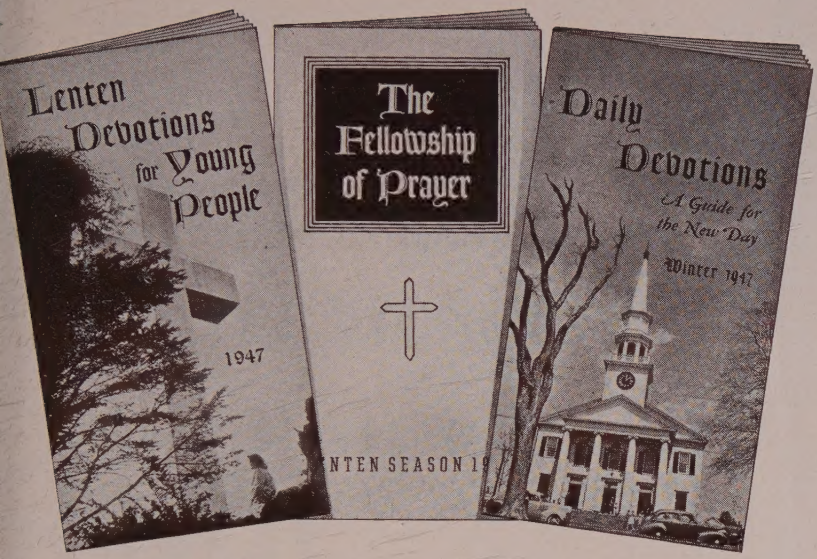

Ash Wednesday, February 19 to Easter, April 6, 1947

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